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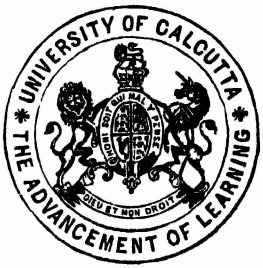

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MINUTES

OF

THE FACULTY OF LAW,

FOR THE YEAR 1868-69.

No. 1.

The 4th April.

Present :—

THE HON'BLE MR. JUSTICE JACKSON, *in the chair.*
THE HON'BLE MR. JUSTICE MACPHERSON.
THE HON'BLE MR. JUSTICE NORMAN.
THE HON'BLE MR. JUSTICE HOBHOUSE.
THE HON'BLE SIR R. TEMPLE.
BABU JAGADANAND MOOKERJEA.

1. Read the following documents :—
   1. Minutes of the Members of the Sub-Committee.
   2. Report of the Sub-Committee.
   3. Minute by Mr. Justice Norman accompanying the Report.

RESOLVED :—

1. That the Faculty recommend the exclusion of Roman Law from the Course prescribed for the Degree of Bachelor.

2. That the further consideration of the Report be deferred till Saturday, the 18th instant.

J. SUTCLIFFE,
Registrar.

(Confirmed,)
LOUIS S. JACKSON,
President.

MINUTES RECORDED BY MEMBERS OF THE SUB-COMMITTEE OF THE FACULTY OF LAW.

In reviewing and remodelling the University Law Examinations, it must be borne in mind that the examinees are eléves of a 'school of Law' affiliated to the University.

Now the Presidency College school of Law (which is the exemplar of all others) divides its studies into three stages and periods, viz.:

1st year, { Elementary Principles of Jurisprudence and an historical analysis of the Roman Law.

2nd year, English Law, viz:
- Contracts,
- Property (as administered in India),
- Torts or actionable wrongs,
- Principles of the Law of Evidence.

3rd year, { Land laws of the Mofussil, Hindu and Mahomedan Law, Penal Code and Procedure. } Together with continuation of English Law subjects.

This is a general description of the scheme laid down by me when Law education was (virtually) in my hands; and I believe it remains unchanged. I was in the habit of concluding the third year's course with some miscellaneous head, as, a lecture or two on private international Law, or Conflict of Laws, domicil, &c., and with a review of such subjects of previous lectures as the students desired further guidance in—indeed, of any special subject which might have been omitted, and which I thought might be useful to the class.

We have to examine these students of our affiliated schools on the *results of their studies*. I propose therefore the examination for a pass degree should be:

1. Principles of General Jurisprudence, with a general and historical knowledge of the Roman Civil Law (as expounded by Ortolan and in part translated and paraphrased by Sandars).

2. English Laws of contract, bailment, property (as applied in India).

3. Torts or actionable wrongs, in all our Courts.

4. Laws of landed interests in the mofussil of the Fort William Presidency.

5. Hindu and Mahomedan systems of Law, so far as administered in the Fort William Presidency.

6. Description and classification of crime as given in the Penal Code, and High Court decisions.

There is at present no professor or lecturer whose duty it is to teach either International Law or Constitutional Law.

The only way that occurs to me by which this defect can at present be remedied, is, by the offer of prizes for essays or voluntary competitive examinations on those subjects. English and Indian Constitutional Law certainly furnishes a most legitimate subject for competition and reward. Any *Honor* degree would of course include it.

I have always considered the authoritative selection of books in our programme, to be a mistake. As a professor, I felt it to be so; and I never regarded the University list of books as a direction; for instance, in teaching General Jurisprudence, I did not go to Stephen or Wheaton; but I did refer to Whewell's elements, to Kant's metaphysics of Law, to Montesquieu, and many other writers, not named, both for texts and illustrations of the 'leges legum.' A professor at all worthy of his office professes a *subject*, not one or more books or chapters of some modern writer.

Were our degrees offered to the public, such a plan might be defensible. But we examine only those presented by a Law school. Surely therefore to prescribe or offer authorities and books is something worse than supererogatory.

It is, in effect, a useless if not mischievous dictation to those whom we must suppose specially qualified to teach and to guide. Our office is to prescribe a standard or test; even were this effected by the books named (which I certainly do not think), I object to the plan as needless and perhaps prejudicial.

With respect to making the exigencies of a practising vakeel, a measure or standard (or even referring to them), my view is this: It is for the High Court to judge of, and to prescribe the qualifications of a vakeel. The Court has already decided, that the University 'License' (which I fervently hope to see soon abolished) does *not* qualify, except as a mere Zillah Court certificate—thus practically ignoring it.

Speaking from a University point of view, we have nothing to do with the vakeel's requirements, as such; but we have to do with the range of science and of studies embraced by the working jurisprudence of British India. My conviction is, that a more comprehensive, if not higher standard or quality of juridical attainments is needed for the working lawyer in our Indian Courts (whether a Judge or practitioner) than in our Home tribunals. In the former, there must be more discussion of principle, there is more uncertainty, there is very much remaining to be settled, and all unsystemized.

Is this, then, a legitimate field for the smatterer—for the dealer in dogmatic platitudes or conclusions—however ingenious or plausible the verbal manipulation that practice and confidence may confer?

The difficulty is great. We can, I submit, only aid in surmounting it, by keeping steadfastly in mind what should be, and ignoring much of what is. I believe this to be really and substantially, the only *practical* course.

Our B. L. Course of three years, can only set our student in *the right way*. This degree is the first stage. We may suppose him to have, 1st, a store of sound fundamental principles of Jurisprudence, and able to exemplify them in the classic example of Rome; 2nd, a sound elementary knowledge of our English rules of contract, in all branches; 3rd, an accurate general knowledge of the rules of property administered in this Presidency; 4th, clear ideas of actionable wrongs; 5th, a sound appreciation of the science of proofs, of its leading and inevitable doctrines, with their positive application in our Courts; 6th, a knowledge of the kinds and classification of crime.

I believe all this may be acquired, even in 3 years; but that much fostering and precaution will be required to ensure it.

W. A. MONTRIOU.

I have carefully read and considered Mr. Montriou's minute.

I find that the candidate is to be examined first in the *Principles of Jurisprudence.*

It seems to me that there is something radically wrong in the system adopted in the Presidency College School of Law in beginning with an historical analysis of Roman Law. The fountain and source of the principles, which underlie the system called that of Equity and good conscience, upon which the decisions of the Courts of this country proceed, is not Roman but English Law. The sources of English Common Law are, in all material respects, similar to those of the law as now administered in this country. We have the gathering up and the hardening and systematising into law the usages and customs of the people. Our mercantile Law is mainly founded on this base, and the like with much of our law of landlord and tenant. We accept and turn into law the opinions of our wisest political economists. Take for instance our law of perpetuities. We venerate and act daily on the traditional opinion of the sages of our Law. Of English positive law, I need say nothing, but that English legislation is the work of the race now ruling in this country, thinking and feeling as the legislators of this country think, and as I believe the wisest and best of the natives of this country would desire to think.

The principles of jurisprudence should, in my opinion, be taught by beginning with the constitutional law of England and of this country. Roman law is not, in any sense, the source or foundation of the law of India. It may be valuable to an English lawyer as throwing light on his own legal system. But it is the English and not the Roman system, which is valuable to those connected in any way with the administration of law in this country.

In theory, therefore, it is wrong to begin with Roman Law. In practice the objections to it will, I believe, be found on enquiry to be exceedingly strong. To a native of this country, the Latin language is a wholly foreign tongue, which I say boldly that he ought not to be compelled to acquire, indeed I go so far as to think that it is a waste of time to teach it to him.

The Terminology of Roman Law is difficult even to an English gentleman, who has a fair amount of scholarship and knowledge of the Latin language. The system is highly technical, the distinctions of actions, and the system of pleading are quite peculiar, and must present great difficulties to a conscientious student. Difficulties which it is not worth his while to grapple with and overcome.

I have made enquiries from a gentleman connected with the University, in whose judgment and power of observation I have great confidence, and I am informed by him, that the first nine months during which the Roman Law is being taught are wasted by the students. If they are listless, inattentive, and indifferent to that which is practically useless to them, which they look on as dead law, as I hear is the case, I for my part am not surprised; I do not blame them, but I think the University is bound to remove the cause.

I am told that as soon as the next part of the course is commenced, the greatest difference is observable. The students attend punctually, take careful notes, and shew strong signs of interest in their work.

I think that the heading of *Torts* is unsound: as a classification it should be either jurisdiction of the courts or "Remedies."

I think that in order to avoid cram, to ensure a regular course of reading, it is absolutely necessary that the University should prescribe a list of subjects, and indicate the works to be read by the students, as has hitherto been done

J. P. NORMAN.

I concur in thinking, with Mr. Justice Norman, that it is not necessary to make the Roman Civil Law a separate Branch of study. The Laws suggested by him will, in my opinion, answer.

I also think it necessary to prescribe a list of subjects, as well as the works on which candidates are expected to be examined, as in the absence of such a course great hardship will be experienced by the University candidates.

I may here casually mention that the study of the Mofussil Revenue Law ought to be more vigorously prosecuted.

JAGADANAND MOOKERJEA.

I fully agree with the Hon'ble Mr. Justice Norman in the principle laid down by him, in accordance with which subjects of examination should be selected for the Law examination for the University Degrees. I really think it a mistake, that our young men should commence their legal studies with " an historical analysis of the Roman Law," and throw away nine precious months in mastering that which will hardly be of any use to them in the actual practice of the Law.

ABDOOL LUTEEF.

Finding that the papers are still in circulation with the members of the Committee, I respectfully submit further and supplementary suggestions directed to what must, after all, be our practical *modus operandi*, *viz.*, influencing the instruction or College Course of the students.

W. A. MONTRIOU.

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1. Does or does not the University recognise a *science* of jurisprudence? irrespective of or as a general basis of natural codes or systems?

2. Is the B. L. degree, as an academical distinction, intended to be an introduction to, or incipient qualification for

the profession of the Law, as administered and (as it should be) practised in the British Indian tribunals?

3. Assuming the affirmative of the last question—does or does not the proposed introduction of necessity include:

(1) A knowledge of principles; divisible as follows;

I. Those bases and principles which apply to all systems of Law.

II. Those maxims and accidents which account for the idiosyncracies of British Indian laws.

(2) A large portion of the laws of England proper.

(3) The Regulations and Acts of the Indian Government and their construction by our Courts.

(4) An accurate general acquaintance with the Dharma Sastras and the Sheraa, as administered here.

Schools of Jurisprudence are classed (virtually) as, the historical and analytical, but this division need not affect students, as in study or teaching, the teachers of both schools must converge. The early history of human institutions, Grecian, Roman, &c., &c., exemplify and teach, as they illustrate. elementary juridical truth. It would not be difficult to give a list of books, from which examinants are *at liberty* to take their views or their illustrations—and this without dictating to professors.

The consent and example of Europe makes Rome (from Romulus to Justinian). the general exemplar of juridical science.

I suggest, that a general acquaintance with the progressive 'Jus Civile' be required. It is not difficult, and it is useful in a two-fold sense:

1*st*, to help to knowledge and handling of general principles.

2*nd*, as an introduction to all European Law.

The second sub-division of the 1st head of the 3rd question assumes a knowledge of India under Mahomedan rule, of the history of our conquest, and of the gradual introduction and growth of laws under our rule *before and irrespective* of the

code of 1793, which was but a result and summary,—a recapitulation or a modification.

Would it be any hardship to require 5 years' study and probation (for such a course) instead of 3 years ?

The Presidency College and the University have been a forcing-ground for pleaders. We have now, as far as the High Court is concerned, a plethora.

W. A. MONTRIOU.

In my humble opinion three years' study of law is quite sufficient.

JAGADANAND MOOKERJEA.

REPORT OF THE SUB-COMMITTEE OF THE FACULTY OF LAW.

We, members of the Sub-Committee of the Faculty of Law appointed to consider the question, whether it is desirable to make any changes in the rules relating to the Examination of Candidates for the Degree of Bachelor of Law, or for a Licence in Law in the University of Calcutta, beg to present our report.

We recommend that the Candidates be examined in the subjects mentioned in the paper sent herewith.

Under existing circumstances, it is impossible to give a complete list of the books and parts of books which the students should be expected to read, but we apprehend that, with the assistance of the lectures, they will find no difficulty in studying the subjects mentioned.

It will be observed that, upon some of these subjects, there are no treatises, no books in which the information required is brought together in an easily accessible shape. Take, for instance, the perpetual settlement and tenures of land, the Government and public establishments, or Courts of Justice, and the jurisdiction of such Courts.

As to others, the students must read portions of existing treatises in connection with Acts and Regulations bearing on the subject.

For the present, then, the students will have to rely on lectures, and their own researches under the direction of the lecturers, to get up these subjects.

But for the teaching of these and other portions of the course, it is absolutely necessary that class books should be compiled for the use of students, and published in a cheap form. We think that the lecturers may be encouraged to publish their lectures in small editions, so that, year by year, they may be continually perfecting and completing their work.

We think that the students in Schools of Law should be encouraged to purchase books, and to note for themselves in their Text-books any changes or modifications in the Law by Acts of the Legislature, or decisions of the Courts.

Three years of careful study will probably be necessary to enable the students to acquire a thorough knowledge of the subjects indicated, and the course should not be commenced until after the students have finished their Examinations in Arts.

We are informed, on what appears to us to be good authority, that students, ambitious of obtaining Honors in Arts, are negligent in their attention to Law lectures during the first two years, and trust to make up their deficiencies afterwards by a system of cramming in the third year.

A minute, by Mr. Justice Norman, sent herewith, exhibits in outline a course of study for students preparing for the examination as suggested by us.

JOHN P. NORMAN.
ABDOOL LUTEEF.
JAGADANAND MOOKERJEA.

February 11*th*, 1868.

We think that the following should be substituted for Clauses 6 and 7 in the Regulations for the Examination in Law :—

Every Candidate shall be examined in the following subjects:—

1. The nature of Law and Principles of Jurisprudence. Law of Property. The Perpetual Settlement and Tenure of Land.

2. The Law of Inheritance and Succession according to Indian, Hindu, Mahomedan, and English Law. The Law of Adoption and of Wills.

3. Gifts, Sales, Mortgages, and the Registration of Assurances. Sales for Arrears of Revenue.

4. Law of Contracts, Partnership, Principal and Agent, Suretyship, Bills of Exchange, &c. Law of Carriers, Bills of Lading, Bailments.

5. Subordinate Tenures, Law of Landlord and Tenant, Act X. of 1859, and Acts connected therewith.

6. Marriage and the Rights arising from family relations, Divorce, Guardianship, Trusts and Trustees, and the administration of the estates of deceased persons.

7. Of the Government, of the Revenue, of Public Establishments, of Courts of Justice and their Jurisdiction.

8. Civil Remedies, Code of Civil Procedure and Acts amending the same. Small Cause Courts and their Procedure. Law of Limitation. Law of Evidence.

9. Penal Code, Code of Criminal Procedure, Duties and Powers of the Police.

JOHN P. NORMAN.
ABDOOL LUTEEF.
JAGADANAND MOOKERJEA.

February 11*th*, 1868.

Minute by the Hon'ble Mr. Justice Norman.

A question has been raised—What are the proper subjects for examination in Law in the University of Calcutta?

According to the system at present in force, the first paper of questions set is in the Principles of Jurisprudence and Roman Law.

During the first year the students in the Presidency School of Law, which, as Mr. Montriou rightly says, is the model of all others, have hitherto been instructed "in the Elementary Principles of Jurisprudence and Historical analysis of Roman Law."

It is convenient that I should point out what I consider to be the character of Legal Education in the Presidency College, as distinguished from that in English Universities.

The object and the end of English University Education is the cultivation of the Intellect. The end is not merely material knowledge. It is not merely the knowledge of facts—that the student should go forth into the world an elegant classical scholar, an accomplished linguist, astronomer, or mathematician; with his mind stored with the facts of history, or the doctrines of religion. Knowledge is the indispensable condition of enlargement of mind, but the teaching of Science and the reading of History, are but means subordinate to the end which I have mentioned.

The object is the formation of a clear and accurate judgment; the power of seeing things as they are,—the capacity of viewing many things as parts of one whole, and determining their mutual relations.

John Henry Newman in his work on University Education says "that perfection of Intellect which is the result of Education and its beau ideal, to be imparted to individuals in their respective measures, is the clear, calm, and accurate vision and comprehension of all things as far as the finite mind of man can embrace them, each in its place, and with its own characteristics about it. It is almost prophetic from its knowledge of History; it is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith, because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is it with the external order of things."

It has often been made a subject of reproach to English Uni-

versity Education that it does not teach useful knowledge. No man goes to the Universities of Oxford or Cambridge to learn the profession, or acquire familiarity with the practice of the Law. Professional knowledge must be acquired subsequently. A Law Degree in an English University does not entitle the holder to be called to the Bar, or to practise as an Advocate.

It is otherwise here. The student who has obtained the Degree of Bachelor of Law, on producing certificates of character, at once receives his sunnud, and thus becomes entitled to practise as a vakeel. While, therefore, the English Universities may make the chief feature in their Course, the teaching of Jurisprudence or the Science of Law, the University of Calcutta has to see that the students acquire a thorough and practical knowledge of the Law as it is,—the Law of the land in which they live.

If there is such a thing as the Science of Law, it matters little from what body of law the lecturer takes his illustrations.

But a person studying a system of Law, has to acquire a language which is new to him, to learn the exact meaning of a great number of terms of art, signifying ideas and things which are peculiar to the society or system of Law which he is considering. He has also to commit to memory a great number of rules of positive Law, by which the conclusions, at which he might otherwise arrive from abstract reasoning as to the rights and liabilities arising upon any particular combination of circumstances, will be greatly modified. He must understand the social and political relations of the Governors and the governed; he must know the jurisdiction of the several judicial officers, and the forms of proceedings in the Courts, as well as the peculiar ceremonies appropriate to the transfer of property in land.

If his knowledge is defective on these points, he will have a difficulty in following the argument of his teacher, and w il certainly fail to understand his illustrations.

Roman Law offers considerable advantages as a subject for lectures on Jurisprudence in an English University. The law has been well digested. The intellects of able writers have been brought to bear on it for centuries. The language in which it is written is or ought to be familiar to English students.

Latin forms the groundwork and basis of the languages of many of the principal nations of Western Europe, as for instance, France, Italy, Spain, and Portugal, and is the root of much of our own.

The history of Roman Law is the complement of historical studies with which the pupils are familiar, and which they are probably following up at the same time

Roman Law forms the basis of much of the Law of Modern Europe. Many of the maxims of Roman Law are acted upon in our own Courts at the present day. It is largely quoted in some of our best text-books, and its phraseology to some extent at least is adopted in English Law.

To a conscientious Hindoo or Mussulman student in this country, Roman Law must present great difficulties. Its language is foreign. The terms must be unintelligible. If by an effort of memory he acquires a sufficient knowledge of them to be able to explain them when at the Examination table, the knowledge, I believe, is useless to him. He does not, by learning Roman Law, acquire the knowledge of any system which throws any direct light on the existing laws of this country, or with which they are immediately connected.

In my opinion to require a Hindoo student to call rights and duties known to Roman Law by Latin names, is to teach him to express what he probably does not understand, by a phrase which conveys no meaning to his ears, to encourage him to pass off what in his mouth is mere jargon, for law.

There is no doubt considerable difficulty in the selection of a series of Books for teaching Law to native students.

If we have recourse to English Law for that purpose, unless

the selection is very carefully made, the results will not be satisfactory.

A student, taking up a treatise on the English Law of Real Property, would find himself embarrassed by the Feudal system and the English Law of tenures, by the subtleties and curious learning of the law of uses and trusts, by the distinctions between legal and equitable estates, by the technicalities of English conveyancing, by contingent remainders, by estates tail, and the barring of estates tails by fine and recovery, or by a disentailing deed since the abolition of fines and recoveries by the Statute 3 and 4, W. 4, C. 74. As to the Law of Contracts —The Statute of Frauds, and the distinction between Deeds or Contracts under Seal, and those not under Seal, are wholly foreign to the system of which he has to acquire a knowledge. Again any one, and more particularly an inexperienced student who is not acquainted with the technicalities of our system of special pleading, and our forms of action, reading Reports of English Courts, or even ordinary text-books of English Law, is liable to be misled into supposing that a proposition is affirmed or negatived when the decision has perhaps gone off on some mere point of form.

Again, it appears to me a mistake to commence, by teaching to *mere beginners*, Jurisprudence in the shape of an abstract science. We have to teach them what the law is, how it has grown up, by what authority it is enacted, what are the obligations created by it, and what are its sanctions.

I have endeavoured to set down in outline some of the principal subjects of which every student ought to acquire at least a general knowledge during the course of his studies for his Degree. In some instances I have noted the Acts or Regulations to which it seems to me it would be proper that the student should be referred. The subjects are arranged in the order in which it seems convenient that the students should take them up.

In teaching Law, the first thing is to define what law is,

and perhaps no better definition can be found than that given by Sir W. Blackstone, "a rule of action prescribed by some superior, and which the inferior is bound to obey." He points out that the Creator, as a Being of infinite power and wisdom, has laid down only such laws as are founded on those relations of justice which existed in the nature of things antecedent to any positive precept. These are the eternal and immutable laws of good and evil to which the Creator himself in all his dispensations conforms, and which he has enabled human reason to discern so far as they are necessary for the conduct of human actions Such amongst others are these principles,—that we should live honestly,* should hurt nobody, and should render to every one his due.

He then speaks of revealed law and the law of nations.

He next comes to Municipal or Civil law, that is, the rule by which particular districts, communities, or nations are governed. He defines municipal law as "a rule of civil conduct prescribed by the Supreme Power in a state."

2. The next consideration is—What is the extent of the limits within which the laws of any State have operation, and who are bound by them?

3. Then the nature and origin of Civil Law. On this point, Mr. Maine in his work on Ancient Law, has thrown great light; and Chapters 5 and 8, with the Introduction, contain a very striking and interesting view of the subject. Tracing our course onwards from the patriarchal authority of the head of the family, and the judicial decisions of the head of a tribe, we come to the time when communities grow or are consolidated

* This expression which is used as a translation of a phrase found in the Institutes of Justinian "honeste vivere" is a good illustration of the difficulty often experienced in giving in a translation the exact value of a foreign word. Mr. Christian has criticised Blackstone's translation, but seems not to have succeeded much better in his own rendering of the phrase.

into nations—to the relations established, and the law which arises upon the settlement of a nation in a country.

4. What are sovereign states? Their constitution, rights, and duties. The condition and duties of subjects. The sovereign power, its obligations and prerogatives.

The end of civil society is to secure to those who are its members the necessaries, conveniences, and comforts of life; that they may live in peace and security amongst themselves; that each may enjoy his own property and obtain justice if wronged; and that the whole community may be defended from violence from without.

5. In an early stage of society, of all the arts, agriculture is the most useful and necessary, and we thus come to the foundation and origin of law creating rights of property in land. It will be found that clear notions of the origin of this right are of the greatest importance in determining its nature, and the extent of the power of disposition possessed by individuals.

6. We come next to Commerce, Home and Foreign Trade, and the freedom of Trade. To money; the right of coining money, and issuing paper currency. See Act XIX. of 1861. To public ways, public markets, public ferries, and the right of taking Toll. Note Reg. XXVII. of 1793.

7. We next come to the respective rights of the public and individuals in rivers, streams, and lakes, and lands formed therein. To the sea. To light, air, and water, and rights that may be acquired in respect thereof. On many of these points, Vattel's Law of Nations, Book I, may be referred to with advantage. See also Reg. XI. of 1825.

8. We then come to the consideration of civil justice and the redress of private wrongs. To crime or wrong done to the community, and the right of punishment of crime.

9. Passing on, we have next to consider the citizens of the State, and persons subject to its laws; and herein of natural born subjects, of naturalization, denizens, and aliens. This leads us to the law of domicil.

10. It will be easily understood that in the progress of society in the course in which we are tracing it, a vast number of rules and maxims, a great mass of customary law will grow into use by gradual adoption, and receive from time to time the sanction of courts of justice without any legislative act or interference. From such a source springs much of the Hindu law. Such also was the origin of the Common Law of England, of which Sir Matthew Hale has said: "It is not the product of the wisdom of any one man, or society of men in any one age; but of the wisdom, counsel, experience, and observation of many ages of wise and observing men." The customs and usages which we find established in this country, and which have grown up and been recognized by its courts administering law, "according to the principles of justice, equity, and good conscience" and thus become hardened into law, are of the same character.

11. To these sources of law must be added the writings of Jurists, of peculiar importance in Hindu law, because many of such treatises are deemed to be the work of inspired persons.

12. Mr. Maine has pointed out that legislation,—the enactments of a legislature which is the assumed organ of the entire society,—is remedial,—the last of the instruments by which law is brought into harmony with society.

It follows that we must not expect to find in positive law anything like a complete system. It is in its nature fragmentary, made up of a series of enactments passed at different times, upon occasional emergencies, to supply defects or remedy particular grievances, and occasionally to reduce to system a limited body of law.

In what I have here said, I do not of course refer to Codes like the Penal Code, Code of Criminal Procedure, or the Code of Civil Procedure.

13. Of Positive Law, or written laws enacted by the Sovereign legislature we have in India—

Acts of Parliament relating to India or applicable to it.

English Statute Law introduced in 1726, as the law of the Supreme Court by the Charter of the 13, G. 2, but not applicable to the Zillah Courts, See Stat. 21, G. 3, Cap. 70, ss. 17—23, Reg. III. of 1793, preamble and s. 31. Reg. IV. of 1793, s. 15, and Reg. VII. of 1832, s. 9.

Regulations made by the Governor-General in Council prior to 3 & 4, W. 4, c. 85.

Acts of the Governor-General in Council made since the year 1834 under Stat. 3 & 4, W. 4, c. 85.

Acts of the Legislature of Bengal.

Morley's Administration of Justice in India, Ch. 1, 4, 5, contains a short account of the nature and history of Regulation Law.

14. At this point it will probably be convenient that the student should consider the rules applicable to construction of written laws.

15. From general laws applicable to the entire community, we next pass to Personal or Local Law. Reg. VII. of 1832, ss. 8, 9, Act XV. of 1856.

Of Hindoos. Of Mahomedans. Of Portuguese, Jews, and Armenians. Of Parsees, XXI. of 1865, and of persons of mixed descent.

The Law administered in the Presidency Town, within the local jurisdiction of the High Court of Fort William.

Of European British Subjects. Act IV. of 1837.

Of persons domiciled in India not being Mahomedans, Hindoos, or Buddhists.

16. We next come to the Law of Property.

The original and primary nature of property in things moveable is very simple. The original owner of an implement is the man who made it; of a fruit, he who plucked it from the tree; of an animal, he who caught or reared it. Such things owe to the original owner their existence in the shape in which he possessed them; the possessor has absolute dominion over them; he can use them, give them away, or destroy them.

IMPERIAL

17. The nature of property in land is more complex. The land on which a man grows a crop of rice, existed in the same shape antecedently to his occupation. He did not originate it, he cannot destroy it; there is nothing in the fact that a man grew rice on a piece of land in one year, which in itself can give to him a right to use the same land for similar purposes on another occasion. Mere occupancy does not involve absolute dominion. If an occupant has a right of absolute ownership, he must have acquired it from some one capable of conferring it upon him.

It is a fundamental principle of the law of England that the Sovereign is the original proprietor and lord-paramount of all the land in the kingdom, and the true and only source of title, and " no man can or doth possess any land but what has been immediately derived from him." The Courts of the United States of America have recognised and adopted the same principle. Again it is said to have been a general principle in the ancient States of Greece and Italy that all property in land was derived from the Government by allotment to individuals.

It will no doubt be found that regard to the peace of society and the promotion of agriculture has led to the recognition of the occupant as owner in most societies from a very early period of their existence. But the conception of the derivation of right of possession in land from the gift of the Sovereign is easy in considering the theory of property amongst races which, like those of Indo-Germanic origin, seem everywhere to have become possessed as conquerors of the territories now occupied by them. In all such cases the conquered lands were won for and by the State, and individual title takes its origin from the gift or consent of the ruling power. Mr. Maine points to the village communities of India as an exceptional case, and it is one of great interest.

Property in land being the creation of positive law, is of course subject to the modifications that society may impose.

18. After a general view of the theory of property, the student will come to the details.

And *first* he must learn the law relating to moveables and property therein.

This may be divided into things in possession, moveable chattels, as coin, money, or ships.

Secondly.—Fixtures, houses built on land,* growing crops, and the right of removing them.

Thirdly.—Things in action, or in other words, rights against particular persons, arising from or out of contract as debts receivable, public or private, Bills of Exchange, Hoondees, and Promissory Notes, Shares in Companies, and the like.

Fourthly.—Rights of action for damages.

Fifthly.—Incorporeal rights, such as copy-right, the right of an inventor under letters patent; Act XV. of 1859; Good-will, Trade-marks, and the like.

19. The next point will be to consider in order the several titles to moveable property, as; By acquisition or creation. By invention. By contract or sale. By gift or will, and lastly, the special property of bailees, pawnees, and others having limited interests.

20. We then come to immoveable property.

It will be convenient to consider first the subjects of such property—which are corporeal property or land,—and incorporeal property, or rights to be enjoyed over the property of others, as right to take a profit upon the land of another, as for instance, to cut timber, to fish or take water, and the like, and easements or servitudes, as private rights of way, rights to the flow or discharge of water, or right of access of light.

21. In order thoroughly to understand the theory of property in land as we find it in this country, it will be convenient to go back to the nature and history of property in land under the Mogul Government, accounts of which will be found in Harington's Analysis, Vol. III. Part 4, in the 5th Report of

* See a case in the High Court 6, Suth. W. R. 228 and Act XI. of 1855.

the Select Committee on the affairs of the East India Company, and in Mr. Grant's Analysis of the Finances of Bengal, and Mr. Shore's Minute of the year 1789, respecting the Permanent Settlement of lands in Bengal in the Appendix to that Report.

22. The student should then be carefully instructed in the nature and details of the Decennial and Permanent Settlements, of which the history may be found in Harington's Analysis, Vol. II. Part 3, and the Regulations of 1793, Regulations I. II. VIII. XIX. and XLIV. The lien of the Government on the land for the revenue should be pointed out.

23. It would be proper that the student should be made acquainted with the details of settlements as they are made at the present day, and for that purpose should refer to Regulation VII. of 1822; Act XXXI. of 1858 as to alluvial land; and Mr. Chapman's Rules for the Revenue Department, pp. 270 to 288. He will also notice the Registry of Revenue paying Estates in the Collectorate, XLVIII. of 1793, VIII. of 1800, and the Rules prescribed by the Board of Revenue.

24. He will next come to the division and union of Estates. Regulation I. of 1793, ss. 10, 11. Regulations I. of 1801, s. 8, and XL. of 1811, ss. 3 and 4, and Butwaras, Regulation XIX. of 1814.

25. Lakhiraj lands: Regulation XIX. of 1793, &c. The registry of Lakhiraj; Regulation XXXVII. of 1793, &c. Resumption: Regulation II. of 1819, Act XIV. of 1859, s. 1, cl. 14, &c. Ayma land.

26. Jaghires, 3. Harington, 405, Regulation XXXVII. of 1793, s. 2, Regulation I. of 1804, Regulation II. of 1811, Regulation III. of 1828, s. 12. Ghatwalee tenures: as to Beerbhoom Reg. XXIX. of 1814, Act V. of 1859; as to those in Bhagulpore and elsewhere, recent cases in the Privy Council and High Court; and Chakeran lands, Reg. VIII. of 1793, s. 41, Regulation IX. of 1825, s. 5, cl. 8

27. Lastly of malikana, Reg. VIII. of 1723, ss. 44 to 47; Reg. VII. of 1822, ss. 2, 3; Reg. IX. of 1825, s. 4.

28. We then come to subordinate tenures.

29. Dependent talooks, Reg. VIII. of 1793, Reg. XLIV. of 1793, ss. 6 and 7. Mocurrerecdars, Istemrardars, Act I. of 1845, s. 26, Jungleboore Talooks, Reg. VIII. of 1793, s. 8, Putni Talooks, Reg. VIII. of 1819.

30. Of Ryots. Khood-kasht. Pykasht. Hereditary. With right of occupancy. Without right of occupancy.

31. Of Rents. Nature of. In money. In kind, as Bhaolee rents. Services. The lien of the landlord for rent, Act X. of 1859, ss. 105, 112, Act VIII. of 1819, s. 11. Rates of rent. Fixed rates. The rates which a tenant having a right of occupancy, is liable to be called on to pay. Tenants-at-will.

32. Of Leases and Farms.

33. Of Registration in the Zemindary Sheristah. Act X. of 1859, ss. 27 and 106, Reg VII. of 1799, s. 15, cl. 8, Reg. VIII. of 1819, s. 5.

34. Of the Registration of under-tenures, Act XI. of 1859, ss. 37—51.

35. Of the paramount rights of the Sovereign, and of the subserviency of rights of private property to the public welfare. Of Escheats, s. 7, Reg. XIX. of 1810. Of the eminent domain, or inherent power of the Sovereign, over private property for public purposes. Instance the right to enter on land for erection of beacons, as mentioned in Blackstone's Commentaries. Of the acquisition of lands for public purposes. Act, VI. of 1857. II. of 1861. Note Act XII. of 1866.

36. Of certain qualifications of the owner's power of disposition. The right of pre-emption. By Mahomedan Law. By Hindu Law. In joint Putteedary estates, Act I. of 1841, s. 4.

38. The learner should then proceed to consider the Law of Inheritance. Note Regulations XI. of 1793, X. of 1800.

(*a*) Of the Statute of distributions and of the descent of real property according to English Law.

(*b*) Indian Law of Succession.

(*c*) Hindoo Law. Macnaghten's Hindoo Law.

(*d*) Of the law of adoption. Dattaka Chandrika.

(*e*) Mahomedan Law of Inheritance. Macnaghten's Mahomedan Law. Baillie's Digest of Mahomedan Law.

39. Of gifts generally. Hindoo Law. Mahomedan Law.

40. Of Sales. Power of sale under the Mitakshara. Private sale by owner. In execution of decrees of Civil suit against the owner. (Distinguish sales by or in exercise of rights of party having title paramount, as for arrears of revenue or arrears of rent.)

41. Of Wills generally. Form of wills. Indian Succession Act. The wills of persons domiciled in India. Mahomedan Law. Of Hindoos.

42. Of Mortgages and the rights of mortgagor and mortgagee.

43. Of the registration of assurances, Act XX. of 1866.

44. Of certain particular estates according to Hindoo Law. The estate of a widow,—a daughter, a woman's Streedhun.

45. Of joint ownership. The joint family. In Bengal. According to Mitakshara.

46. Of Partition.

47. Of Estates and interests not in possession. Reversions. Remainders. The Hindoo heir. Time of the vesting of his estate. His right of interference with females in possession.

48. Of the right to maintenance out of the estate of a Hindoo.

49. Of private relations. Marriage generally. Indian Marriage, Act V. of 1866. According to Hindoo Law. Special Customs. According to Mahomedan Law. Parsee Marriage, Act XV. of 1865. Rights in respect of. In respect of the Person; Property.

50. Birth of children. Legitimate. Evidence of legitimacy. Illegitimate.

51. Divorce. English Law. Of Native Christians. Of Mahomedans.

52. Parent and child.

53. Guardian and Ward. Right of guardianship.

54. Master and Servant.

55. Associations for trading and other purposes. Of Corporations.

56. Of Public Companies and their winding up. Act X. of 1866 and Rules.

57. Of Partnership.

58. Of Principal and Agent. The Gomastah. Factor. The Banyan.

59. Of Attorneys, their powers, duties, &c. The attorney. Mooktear. Vakeel. Act XX. of 1865. Counsel. Special powers of attorney.

60. Of Trusts and Trustees.

61. Of Endowments.

62. Of the Official Trustee. Act XVII. of 1864.

63. Of Representation. In case of death. The Executor and Administrator. According to English Law. Named in the will of a Hindoo or Mussulman.

64. Authority for collection of debts. Act XXVI. of 1860.

65. The Administrator-General. Act XXIV. of 1867.

66. The Heir, according to Hindoo or Mahomedan Law. How far he represents the ancestor.

67. The Law of Contracts. Nature of Contract. Capacity of parties to Contract. Form of. When required to be in writing. Stamps on. Conditional Contract. Performance. Time and place of performance. Appropriation of payment. Offer of performance. Joint liabilities and rights. Power to terminate contract. Compensation.

68. Of obligations resembling those created by contract.

69. Sale of goods. Delivery. Seller's lien. Resale. Warranty of title. Refusal to accept. Rescission in default of payment. Sales by Auction.

70. Of Indemnity or Guarantee.

71. Of Bailment.

72. Of Pledge.

73. Of Carriers by land. Act III. of 1865.

74. Of Carriers in ships. Bills of Lading. Contracts of affreightment.

75. Of Bills of Exchange, Hoondees, and Promissory Notes.

76. Of Shipping. Smith's Mercantile Law. Book 2, Ch. 1. 17 and 18, Vict. 104, Parts 2 and 9. 25 and 26, Vict. c. 63. Classification of Ships. As British or otherwise. 3 and 4, W. 4, c. 56, Act X. of 1841. Owners. Masters. Crew.

77. Of Insurance. Against marine or similar risks.

78. Of Insurance against fire.

79. Of Insurance on lives.

80. Of certain public establishments. Public Works.

81. Endowments, Public, under the control of Board of Revenue. Reg. XIX. of 1810.

82. Post Office. Act XIV. of 1866.

83. Forests. Act VII. of 1865.

84. Electric Telegraph. Act VIII. of 1860.

85. Pilots and Pilotage. Act XII. of 1859.

86. Embankments; and advances for. Reg. XXXIII. of 1793, s. 8, 15, Reg VI. of 1806, s. 5, 13. Reg. XIX. of 1814. Reg. XI. of 1829.

87. Of Railways.

88. Of Public Ferries. Reg. VI. of 1819.

89. Of Canals for navigation and irrigation XII. of 1866.

90. Laws for the protection or regulation of particular classes of persons. Minors. Court of Wards. Reg. X. of 1793, VII. of 1796. Act XXVI. of 1854. Acts XL. 1858, IX. of 1861.

91. Merchant Seamen, Acts I. of 1859, XXVIII. of 1861.

92. Native passenger ships and steam vessels, XXI. of 1858. Passengers by sea, II. of 1860.

93. Of Lunatics and Lunatic Asylums. Reg. XX. of 1817, s. 30, cl. 6, Acts XXXIV. XXXV. and XXXVI. of 1858. Code of Criminal Procedure.

94. Emigration of native labourers. Act XIII. of 1864. Act III. of 1863, B. C. Act VI. of 1865, B. C.

95. Of Stage Carriages. Act XVI. of 1861.

96. Of Civil Government. Of the Sovereign and the prerogatives of the Sovereign.

97. Of the English Parliament.

98. Of Her Majesty's Privy Council.

99. Of the Government of India. 21 and 22, Vict. c. 106.

100. The Secretary of State for India in Council.

101. Of the Council of India and its history. Of the Court of Directors. Of the Court of Proprietors. Of the Board of Control. 21 and 22, Vict. c. 106, 117 to 128.

102. Of the Governor-General in Council. The Council of the Governor-General of India. 21 and 22, Vict. c. 106, s. 29. 24 and 25, Vict. c. 67.

103. Of the Lieutenant-Governor of Bengal and his Council. 21 and 22, Vict. c. 106, s. 29. 24 and 25, Vict, c. 67, s. 44, and the proclamation. Legislation by the Lieutenant-Governor of Bengal. 24 and 25, Vict. c. 67, s. 43.

104. Of the Army, Mutiny Act, Articles of War for Native Army. Act XXIX. of 1861.

105. Military Cantonments. Act XXII. of 1864.

106. Of the Public Revenue. Land Revenue. Sale Laws. Act XI. of 1859.

107. Stamps. Acts X. of 1862, XXVI. of 1867, &c.

108. Taxes. Abkarry or Excise, Act XXI. of 1856. Opium. Act XIII. of 1857. Salt. Bengal Act VII. of 1864.

109. Customs. Act VI. of 1863, &c.

110. Monopolies, Opium. Reg. XIII. of 1816, Act XIII. of 1857.

111. Calcutta Land Revenue. Act XXIII. of 1850.

112. Of the Public Debt.

The Executive and Revenue Establishments.

113. The Board of Revenue. Reg. II. of 1793, ss. 30—48. Reg. XXIV. of 1817, s. 5. Reg. III. of 1822. 1. of 1829. s. 4.

114. The Commissioner. Reg. I. of 1829. Act VII. of 1835.

115. The Collector. Reg. II. of 1793 Reg. IV. of 1821. Reg. VII. of 1822. Reg. IX. of 1825. Assistant Collectors. Reg. II. of 1793, s. 14. Reg. IV. of 1821. Reg. IX. of 1833, ss. 16 to 25. Deputy Collectors. Reg. VI. of 1853, ss. 4, 5, 7.

116. Of Courts of Justice. Of the High Court Acts and Charter. The power of superintendence over inferior Courts. The Appellate Jurisdiction. The Original Civil Jurisdiction. Testamentary and Intestate Jurisdiction. The Matrimonial Jurisdiction. Admiralty. Vice-admiralty.

117. The Insolvent Court, Indian Insolvent Act, and Rules of Court.

118. Of Appeals to Her Majesty in Council.

Inferior Civil Courts and their jurisdiction.

119. The Zillah Judge.

120. The Principal Sudder Ameen. The Sudder Ameen and Moonsiff. The Small Cause Court.

121. Of arbitration and arbitrators.

122. The Collector's Court. Act X. of 1859. Deputy Collector.

Inferior Criminal Courts, their functions and jurisdiction.

123. The Sessions Judge.

124. The Magistrate. Powers of. Joint Magistrate. Reg. XVI. of 1810. Assistant Magistrate. Deputy Magistrate. Act XV. of 1843.

125. The Coroner.

126. Of Justices of the Peace. Jurisdiction of Zillah Judges, Magistrates, and Justices of the Peace in maritime cases.

127. Liabilities of Judicial Officers. Act for the protection of, XVII. of 1850. Local Government.

128. Municipal Government. Bengal Act III. of 1864.

129. The Justices of the Peace for the Town of Calcutta. Bengal Act VI. of 1863.

130. Of the Police and their duties under the Code of Criminal Procedure. Reg. XXII. of 1793. Reg. XX. of 1817. Act XX. of 1856. Act V. of 1861. Village Watchmen, Ghatwals.

131. Of Jails and Jailors. Bengal Acts II. of 1864, and V. of 1865. Act VIII. of 1863. Presidency Jails. Act XII. of 1867.

132. Of private wrong and its redress. The right of action for injury to person or property exists whenever there is a wrongful or illegal act and damages resulting therefrom to the complainant. Of violence to the person. Of illegal confinement. Of Defamation. Of Fraud. Of wrongful conversion of or injury to moveable property. Of trespasses to land. Of profits taken by a wrong-doer. Of Nuisances. Of interruption of the enjoyment of right of way or other easement. Of violation of patent-right or copyright. Of breaches of duty; negligence. Of other wrongful acts of omission or commission causing injury to persons or property.

133. The measure of damages in action for wrongs. Of breach of contract. The measure of damages in action for breach of contract. In suits for rent under the Bengal Act VI. of 1862, ss. 2, 3.

134. Of the assertion of right and the redress of wrong in Civil Courts. Suits for possession of land. For partition. For the recovery of debts. For specific performance of contracts. For the enforcement of trusts. For dissolution of partnership and accounts. For the administration of estates of deceased persons. Suits for legacies. For redemption of mortgaged property. For foreclosure or sale of mortgaged property. For the enforcement of liens on or pledges of chattels. For Injunctions. For declaration of right. To set aside miscellaneous orders. Action for damages in respect of wrongs.

135. Equitable Relief, General Maxims of Equity. Relief against fraud, forfeiture, or mistake. Election. Marshalling securities.

136. Suits for rent under Act X.

137. Other remedies. Surveys and survey awards.

138. Sales of Putnee tenures for arrears of rent under Reg. VIII. of 1819.

139. Distraint for rent, s. 112, Act X. of 1859.

140. Distraint of cattle doing damage. Act III. of 1857. Act V. of 1860. Act XXII. of 1861, s. 6.

141. Of the Limitation of Actions. Act XIV. of 1859. Other limitations, as under Act X. and under Act VIII. of 1859.

142. Of Evidence. Act II. of 1855.

143. The Code of Civil Procedure. Act VIII. of 1859. Act XXIII. of 1861. Summary Proceedings on Bills of Exchange. Act V. of 1866. On registered obligations. Act XX. 1866, s. 52, &c.

144. The Small Cause Court Act. XI. of 1865. The Calcutta Court of Small Causes. Act IX. of 1850. Act XXVI. of 1864.

145. Of Crimes. The Penal Code.

146. The Code of Criminal Procedure. Act XXV. of 1861. Act XIII. of 1865.

I have endeavoured to sketch roughly the subjects of which a knowledge should be imparted to students intending to qualify themselves for the profession of the law. It seems to be a matter of urgent necessity, that a work or works should be prepared for the use of students in the University, exhibiting, in a condensed form, a general and systematic view of our social and political system, and of the laws under which we live. Upon the use that might be made of a series of treatises on the several parts of such a system, as preparing the way and laying the foundation for the future edification of large portions of the law, I need not enlarge.

JOHN P. NORMAN.

MINUTES

OF

THE FACULTY OF LAW,

FOR THE YEAR 1868-69.

No. 2.

The 18th April.

Present :—

THE HON'BLE MR. JUSTICE JACKSON—*President in the Chair.*
THE HON'BLE SIR R. TEMPLE.
THE HON'BLE MR. JUSTICE NORMAN.
THE HON'BLE MR. JUSTICE HOBHOUSE.
THE HON'BLE MR. JUSTICE MACPHERSON.
MOULVIE ABDOOL LUTEEF KHAN BAHADOOR.

2. Read again the Report of the Sub-Committee appointed to consider the question of revising the standards in Law.

The Hon'ble Sir R. Temple moved, and Moulvie Abdool Luteef seconded the following Resolution :—

That in lieu of the present Regulation (cl. 7 of the Regulations as to Licence in Law,) the following be substituted :—

A paper of questions shall be set in each of the following subjects :—

1. The nature of Law and Principles of Jurisprudence. Law of Property. The Perpetual Settlement and Tenure of Land.

2. The Law of Inheritance and Succession according to Indian, Hindoo, Mahomedan, and English Law. The Law of Adoption and of Wills.

3. Gifts, Sales, Mortgages, and the Registration of Assurances. Sales for arrears of revenue.

4. Law of Contracts, Partnership, Principal and Agent, Suretyship, Bills of Exchange, &c. Law of Carriers, Bills of Lading, Bailments.

5. Subordinate Tenures, Law of Landlord and Tenant, Act X. of 1859 and Acts connected therewith.

Marriage and the rights arising from family relations, Divorce, Guardianship, Trusts and Trustees, and the administration of the estates of deceased persons.

6. Of the Government, of the Revenue, of Public Establishments, of Courts of Justice and their Jurisdiction.

7. Civil Remedies, Code of Civil Procedure and Acts amending the same. Small Cause Courts and their Procedure. Law of Limitation. Law of Evidence.

8. Penal Code, Code of Criminal Procedure, Duties and Powers of the Police.

The Hon'ble Mr. Justice Macpherson moved the following amendment:—

That a paper of questions be set in each of the following subjects.

1. The Principles of Jurisprudence. Personal rights and status, and the infringement of such rights.

2. The rights of Property and the infringement of them; the modes of its acquisition, and the Law of Successions, as well as testamentary as *ab intestato*.

3. Land Tenures in Bengal and the Revenue Laws.

4. The Law of Contracts.

5. Civil Procedure Code, and Evidence.

6. Penal Code, and Criminal Procedure Code.

The amendment was put to the vote and lost.

The original Resolution was then declared to be carried.

3. Proposed by the Hon'ble Mr. Justice Norman, and seconded by the Hon'ble Sir R. Temple—

That, in the opinion of the Faculty, the course of Law should not be entered upon, until after the students have finished their examinations in Arts.

Carried.

J. SUTCLIFFE,
Registrar.

(Confirmed)
LOUIS S. JACKSON,
President.

MINUTES

OF

THE SENATE.

FOR THE YEAR 1868-69.

No. 1.

The 22nd April.

Present :—

THE RIGHT REV. THE LORD BISHOP, *in the Chair.*
THE REV. DR. OGILVIE.
MR. J. SIME.
THE REV. T. SKELTON.
MR. H. F. BLANFORD.
THE REV. J. BARTON.
MR. ATKINSON.
BABU RAJENDRALAL MITRA.
BABU KHETRAMOHAN CHATTERJEA.
DR. CHUNDERKUMAR DEY.
THE REV. K. M. BANERJEA.
BABU PEARY CHAND MITRA.
DR. CHUCKERBUTTY.
MR. WOODROW.
BABU RAMANATH TAGORE.
KUMAR HARENDRA KRISHNA ROY BAHADUR.
MOULVIE ABDOOL LUTEEF KHAN BAHADUR.

THE REV. J. ASHTON.
BABU JUGADANAND MOOKERJEA.
THE REV. W. C. FYFE.
MR. S. B. PARTRIDGE.
THE HON'BLE SIR R. TEMPLE.

4. Read the report of the Syndicate on the business of the year 1867-68 (Min. Vol. XI. para. 91).

Moved by Mr. Blanford and seconded by Mr. Barton.

That the Report be adopted.

Carried.

5. Moved by Mr. Blanford, and seconded by Mr. Sutcliffe—

That the changes in the Course of History for the First Arts and B. A. Examinations, recommended by the Syndicate and the Faculty of Arts, be adopted.

Mr. Woodrow moved as an amendment—

That the whole question of the History Course for the Entrance, First Arts, and B. A. Examinations, be referred back to the Syndicate; that the entire Course of History may be voted on as a whole, and not in parts.

The amendment was put to the vote and carried.

6. Mr. Atkinson moved, and Mr. Partridge seconded, the following Resolution—

That, in lieu of Clause 7 of the present Regulations for Honors in Arts, the following be substituted—

Candidates for Honors in Natural and Physical Science shall be examined in the following subjects :—

Whewell's History of the Inductive Sciences.
Mill's Logic, Books III. and IV.

And in one of the following Sciences. A general acquaintance with the subjects enumerated in brackets, treated as subordinate to the chief subject, and as far as they are necessary to the comprehension of the latter, is also expected :—

a. Zoology.

[Comparative Anatomy and Physiology, Organic Chemistry, Palæontology, and Physical Geography.]

b. Botany.

[Botanic Physiology, Organic Chemistry, Palæobotany, and Physical Geography.]

c. Geology.

[Physical Geography, Chemistry, Mineralogy, Palæontology.]

d. Mineralogy,

[Chemistry, Optics, Crystallography, Petrology, Mineral Technology.]

e. Physics, viz. : Heat, Electricity, Magnetism.

[Chemistry.]

Dr. Chuckerbutty moved as an amendment.

That the proposed change be referred back for the reconsideration of the Syndicate.

The amendment was put to the vote and lost.

The original resolution was then declared to be carried.

J. SUTCLIFFE,
Registrar.

(Confirmed)
R. CALCUTTA,
Chairman.

MINUTES

OF

THE SYNDICATE.

FOR THE YEAR 1868-69.

No. 1.

The 25th April.

Present :—

MR. ATKINSON, *in the chair.*
REV. K. M. BANERJEA.
REV J. OGILVIE.
MR. PARTRIDGE.
MR. SUTCLIFFE.

7. The Examiners in Medicine reported, that the undermentioned students had passed the Examinations—

Second M. B. Examination.

FIRST DIVISION.

Gupta, Kálipada, ... Medical College.

SECOND DIVISION.

In alphabetical order.

Ghosh, Fakirchandra, ... Medical College.
Peters, C. T., ... Ditto.

Second L. M. S. Examination.

FIRST DIVISION.

Bandyopádhyáy, Rájmohan, ... Medical College.

SECOND DIVISION.

In alphabetical order.

Basu, Rádhánáth, ...	Medical College.
De, Gopálchandra, ...	Ditto.
Gangopádhyáy, Ánandalál, ...	Ditto.
Gangopádhyáy, Harischandra, ...	Ditto.
Gupta, Gurudayáldás, ...	Ditto.
Gupta, Navinchandra, ...	Ditto.
Majumdár, Syámácharan, ...	Ditto.
Pálit, Bireswar, ...	Ditto.
Sen, Kisarimohan, ...	Ditto.
Ulla, Adit, ...	Ditto.

First M. B. Examination.

SECOND DIVISION.

Gupta, Bankavihári, ...	Medical College.

First L. M. S. Examination (New Regulations.)

In alphabetical order.

Basu, Jadunáth, ...	Medical College.
Basu, Khargeswar, ...	Ditto.
Chaudhuri, Káliprasanna, ...	Ditto.
Datta, Krishnalál, ...	Ditto.
Gupta, Rámkáli, ...	Ditto.
Ráy, Mahimchandra, ...	Ditto.

ORDERED :—

That the names of passed candidates be gazetted.

8. Upon the report of the Examiners for Honors, the following students were elected Senior University Scholars—

Gupta, Kálipada, ...	In Midwifery.
Bandyopádhyáy, Rájmohan, ...	In Medicine.

9. Read a letter, from the Private Secretary to His Excellency the Viceroy, forwarding from the Right Hon'ble Sir Stafford Northcote the sum of Rs. 2,000, with a request that it might be expended in the award of 4 Prizes of Rs. 500 each at the Entrance Examination of 1869, one of which should be given to

the best candidate of the year from each of the following Provinces :—

1. Lower Bengal.
2. N. W. Provinces.
3. Panjab.
4. Oude and Central Provinces.

ORDERED :—

That the terms of this donation, from the Right Hon'ble Sir Stafford Nothcote, be communicated to the Directors of Public Instruction in the above Provinces, with a request that they will make the same known to the schools in the districts under their control.

10. Read again letter, No. 784 of 29th November, 1867, from the Government of India to the Secretary of the British Indian Association, at Allyghur, (Min. Vol. XI. para. 58).

Read also the following minute, by Mr. Banerjea, upon the question referred to the University by the Government of India.

1. The British Indian Association of Allyghur deserves great credit for drawing the attention of the Government to the question of enriching the vernacular languages of India with a more healthy and substantial literature than is now existent in them. Whatever may be the ultimate result, any attempt at producing such a literature is commendable in itself, and deserves our encouragement.

2. But a preliminary question has to be first considered. The Allyghur Association, although more competent than any one in Bengal to pronounce an opinion on it, has however said nothing on the subject. What is the "vernacular" in the North Western Provinces ? Is it Urdu ? Is it Hindi ? Or is it a mixture of the two ? The Mahomedan gentry consider high Urdu as their vernacular with a large admixture of Persian and Arabic. The Hindu gentry, Brahmins only excepted, also speak Urdu, with less predilections, however, for unusual Persian or Arabic words, for which they use terms of Indian or

Sanskrit origin. The Brahmins speak Hindi with a large admixture of Sanskrit words, while the masses use the same dialect of a lower type.

3. Those who speak high Urdu, write the Persian character, just as those, who are fond of Hindi, make use of the Nagri character. The Association does not say in what language and character it proposes to execute the translations referred to.

4. Nor does the Association say anything, as to the *principle* on which it intends to get up the translations. It makes no reference to the settlement of technical and scientific terms, no remarks on the mode of rendering sentences which may be peculiarly idiomatic in English, or involve ideas quite foreign to the country.

5. The Association seems to take it for granted, that the work of translations involves little or no difficulty. That the creation of a new literature in a language is like ordinary routine business,—that a list of works has only to be prescribed, and a regular educational Course can be at once produced in the vernacular, " in order to enable all classes to undergo University Examinations in their own language."

6 The history of different literatures in the world teaches a different lesson. Where a vernacular dialect is itself an offshoot from a cultivated classical language, whatever is contained in the classical language, can doubtless be easily transferred to its own daughter dialect. The case is far different, however, when the literature, science and philosophy of Europe are to be transferred to an Indian language, so much at variance in point of structure and idiom with the language from which they are to be transferred. Even in the case of the ancient Romans, whose language bore an intimate relation to Greek, the creators of the Latin literature experienced and acknowledged the difficulty of transferring to their own language the ideas of the Greek philosophers, whom they reckoned as masters and guides. The task was accomplished, not

by translations of text books dictated by authority, but by men themselves thoroughly imbued with Greek notions and ideas, composing works in their own language under a sort of literary and philosophical inspiration.

7. The same must be done in India. Got-up translations are not likely in most cases to be either intelligible or agreeable to the national taste. Men, themselves educated in English literature and science, must of their own accord, and agreeably to their own tastes reproduce in their own language, what they have learnt by means of a foreign tongue. Such are the men and such the works which ought to meet with suitable encouragement from all who are friends of education and lovers of knowledge.

8. I have often heard it complained of, that natives educated in English do not write in their own language works which may be suitable for the use of their countrymen at large. But it must be remembered that careful education both in English and Oriental is not a system of very long standing. A good many works have, however, been produced in Bengal, which are largely used in vernacular schools, and which are sufficient, as a beginning, for the education of the masses. More has indeed been done than might have been reasonably expected. Excepting the single exception of the Premchand Roychand Scholarship, I know of no endowment in the country affording to educated men, who have left College, such leisure as may be suitable for active literary pursuits. Few have the advantage of following literary professions. These professions are again so charged with regular official duties, that incumbents have but little time for courting the Muses of literature or science. Most men have to enter into such struggles for livelihood, as are likely to damp literary ardour and ambition. The wonder is, *not* that educated natives have not done more for enriching their vernacular literature, *but* that, notwithstanding many disadvantages, they have done so much.

9. The immediate question before us, however, is to supply a list of text-books for translation, "in order to enable a

classes to undergo University Examinations in their own languages." There appears to be in the very putting of the question a misapprehension as to the nature of University Examinations. We have no stereotyped text-books. On some subjects text-books are annually selected. On no subjects are there text-books fixed once for all. At this present moment, the Syndicate are under instructions from the Senate to reconsider all text-books on the History examinations.

10. Under these circumstances, it would be extremely inconvenient, if not absolutely irregular, for the Syndicate to dictate any text-books for translation, which, when the translation is executed, may themselves cease to be text-books. The naming of such text-books may partially commit the University to accept, in translated forms, works which may be rejected in the original.

11. The better plan will be to name subjects in Literature, History, Science and Philosophy, on which the Association may encourage competent men to write or compile original works in Urdu or Hindi. The University will gladly consider afterwards, how far such works may be suitable for its examinations. If properly executed, they cannot fail to be highly useful in systems of popular education, even if they do not come up to the standard of University distinctions.

25th April, 1868. (Sd.) K. M. BANERJEA.

RESOLUTION :—

In view of the vast difficulties which present themselves in the translation of Scientific and Philosophical works from one language to another, and considering that even, in the case of two languages possessing equal capabilities of expression, these difficulties can only be overcome by a translator who has at the same time an intimate familiarity with both, and a thorough well digested knowledge of the subject treated of, and considering further that nothing is known regarding the qualifications of the persons to be employed as translators,—the Syndicate is of opinion that it would be inexpedient to

lend the sanction of the University to the translation of any particular works under the direction of the Allyghur Society, or of any similar agency.

ORDERED :—

That a copy of Mr. Banerjea's minute, with the above resolution, be sent to the Government of India.

11. Read letter, No. 216 of 14th April, from the Government of India, stating that His Excellency the Governor-General in Council sanctioned the permanence of the rule requiring the levy of a fee of Rs. 50 from candidates for admission to the Examination for Honors in Arts.

ORDERED :—

To be recorded.

12. Read Mr. Atkinson's endorsement, No. 1595 of 7th instant, forwarding, for the consideration of the Syndicate, an application from the Secretary, L. C. P. I. of Debrooghur, requesting that this station may be added to the list of places at which the Entrance Examination may be held.

ORDERED :—

That Mr. Atkinson be informed that the Syndicate think it undesirable, at present, to add to the stations in Assam for holding the Entrance Examination.

13. Read minutes of proceedings of the Faculty of Law at a Meeting on 17th August, 1867 (Min. Vol. XI. paras. 23, 24.)

Read also minutes of proceedings of the Faculty at a Meeting on 4th April, (Min. Vol. XII. para. 1) and at an adjourned Meeting on 18th April, (Min. Vol. XII. paras. 2, 3.)

RESOLVED :—

That the above proceedings be again brought forward, for consideration by the Syndicate, at the Meeting in June.

14. Read minutes of proceedings of the Senate at the Annual Meeting on 22nd instant, (Min. Vol. XII. paras. 4-6.)

With reference to the following resolution of the Senate :—

That the whole question of the History Course for the Entrance, First Arts, and B. A. Examinations be referred back to

the Syndicate; that the entire Course of History may be voted on as a whole and not in parts.

It was ordered :—

That the subject be brought up for consideration at the next Meeting of the Syndicate.

With reference to the following Resolution :—

That, in lieu of Clause 7 of the present Regulations for Honors in Arts, the following be adopted :—

Candidates for Honors in Natural and Physical Science shall be examined in the following subjects :—

Whewell's History of the Inductive Science.

Mill's Logic, Books III. and IV.

And in one of the following Sciences. A general acquaintance with the subjects enumerated in brackets, treated as subordinate to the chief subject, and as far as they are necessary to the comprehension of the latter, is also expected.

a. Zoology.

[Comparative Anatomy and Physiology, Organic Chemistry, Palæontology, and Physical Geography.]

b. Botany.

[Botanic Physiology, Organic Chemistry, Palæobotany, and Physical Geography.]

c. Geology.

[Physical Geography, Chemistry, Mineralogy, and Palæontology.]

d. Mineralogy.

[Chemistry, Optics, Crystallography, Petrology, and Mineral Technology.]

e. Physics, viz. : Heat, Electricity, and Magnetism. [Chemistry.]

RESOLVED :—

That His Excellency the Governor-General in Council be requested to sanction this alteration in the Regulations.

15. It was ordered that the following Tabular statements regarding the University Examinations be published in the Minutes.

Entrance Examination, December, 1867.

Province.	No. of Candidates.	No. Passed.			Total.
		1st Division.	2nd Division.	3rd Division.	
Bengal,	1259	80	303	275	658
N. W. Provinces,	111	7	25	39	71
Punjab Provinces,	76	4	16	26	46
Central Provinces,	36	3	12	9	24
Ceylon,	25	1	7	7	15
Total,	1507	95	363	356	814
Religion.		*Bengal.*			
Hindus,	1043	63	251	224	538
Mahomedans,	37	0	8	8	16
Christians,	59	6	18	11	35
Other religionists,*	120	11	26	32	69
Total,	1259	80	303	275	658
Description of Schools.					
Government Schools,	480	54	150	98	302
Private Schools (Aided),	507	15	105	117	237
Ditto (Unaided),	253	11	48	56	115
Teachers,	11	0	0	4	4
Private Students,	8	0	0	0	0
Total,	1259	80	303	275	658

* Describing themselves as Deists, Brahmists, &c.

First Examination in Arts, December, 1867.

Province.	No. of Candidates.	No. Passed. 1st Division.	2nd Division.	3rd Division.	Total.
Bengal.	347	37	75	52	164
N. W. Provinces,	25	2	5	10	17
Punjab Provinces,	12	0	3	2	5
Central Provinces,	1	0	0	0	0
Ceylon,	3	0	1	1	2
Total,	388	39	84	65	188
Religion.		*Bengal.*			
Hindus,	255	25	44	42	111
Mahomedans,	5	0	1	1	2
Christians,	17	1	6	1	8
Other religionists,*	70	11	24	8	43
Total,	347	37	75	52	164
Government Colleges,	220	31	50	34	115
Private Institutions (Aided),	111	6	24	15	45
Ditto (Unaided),	7	0	1	1	2
Teachers,	9	0	0	2	2
Total,	347	37	75	52	164

* Describing themselves as Deists, Brahmists, &c.

B. A. Degree Examination, 1868.

Province.	No. of Candidates.	No. Passed. 1st Division.	2nd Division.	3rd Division.	Total.
Bengal,	196	19	44	29	92
N. W. Provinces,	7	1	1	1	3
Punjab Provinces,	7	0	2	2	4
Central Provinces,	2	0	0	0	0
Total,	212	20	47	32	99
Religion.		*Bengal.*			
Hindus,	139	15	30	22	67
Mahomedans,	5	0	1	1	2
Christians,	6	0	2	0	2
Other religionists,*	46	4	11	6	23
Total,	196	19	44	29	92
Government Colleges,	122	14	32	13	59
Private Institutions (Aided),	50	5	8	10	23
Ditto (Unaided),	0	0	0	0	0
Ex-students,	2	0	1	0	1
Teachers,	22	0	3	6	9
Total,	196	19	44	29	92

* Describing themselves as Deists, Brahmists, &c.

Examination for Honors in Arts, 1868.

	English.		Sanskrit.		History.		Mathematics.		Mental and Moral Philosophy.		Natural and Physical Science.	
	No. of Candidates.	No. passed.	No. of Candidates.	No. passed.	No. of Candidates.	No. passed.	No. of Candidates.	No. passed.	No. of Candidates.	No. passed.	No. of Candidates.	No. passed.
Presidency College,	2	2	0	0	3	2	3	3	2	1	0	0
Sanskrit College,...	0	0	1	1	0	0	0	0	0	0	0	0
Hooghly College,...	0	0	0	0	1	1	0	0	1	1	0	0
Dacca College,.....	0	0	0	0	0	0	2	0	0	0	0	0
Queen's College, Benares, ...	0	0	0	0	1	0	0	0	0	0	0	0
Free Church Institution, ...	0	0	0	0	0	0	0	0	2	2	0	0
Total,...	2	2	1	1	5	3	5	3	5	4	0	0

M. A. Degree Examination, 1868.

Presidency College,	0	0	0	0	1	1	0	0	1	0	1	0
Dacca College,.....	0	0	0	0	0	0	1	0	0	0	0	0
Queen's College, Benares, ...	0	0	0	0	1	0	0	0	0	0	0	0
Free Church Institution, ...	0	0	0	0	0	0	0	0	1	0	0	0
Doveton College,...	1	1	0	0	0	0	0	0	0	0	0	0
Total,...	1	1	0	0	2	1	1	0	2	0	1	0

YEAR 1867-68.	No. of Candidates.	No. passed.		Total.
		1st Division.	2nd Division.	
B. L. Examination, ...	72	8	40	51*
L. L. Examination, ...	10	0	0	3
B. M. First Examination, ...	2	0	1	1
B. M Second Examination, ...	4	1	2	3
L. M. S. First Examination, ...	45	0	6	6
L. M. S. Second Examination, ...	13	1	10	11
L. C. E. Examination, ...	6	4	2	6

* Three subsequently added under cl. 7 of the B. L. Regulations.

16. The following contingent bills were passed :—

1 Bill Baptist Mission Press for 250 copies Minutes for 1867-68, ... Rs.	429	9	0
Service postage stamps, ...	40	0	0
Extra duftry for the Medical Examinations, ...	2	9	4
Duftry for binding office-records, ...	5	0	0
Total, Rs. ...	477	2	4

J. SUTCLIFFE,
Registrar.

(Confirmed)
W. S. ATKINSON,
Chairman.

MINUTES

OF

THE SYNDICATE.

FOR THE YEAR 1868-69.

No. 2.

The 5th May.

(In circulation.)

17. Read an application from the Director of Public Instruction, N. W. Provinces, for the affiliation of the Agra Government College in Law.

RESOLVED :—

That the affiliation be recommended for the sanction of His Excellency the Governor-General in Council; the affiliation taking effect from January, 1868.

J. SUTCLIFFE,
Registrar.

MINUTES

OF

THE SYNDICATE,

FOR THE YEAR 1868-69.

No. 3.

The 27th June.

Present :—

MR. W. S. ATKINSON, *in the chair.*
THE REV. K. M. BANERJEA.
COL. NICOLLS.
DR. MACNAMARA.
REV. DR. OGILVIE.

18. Read the report of the L. C. E. Examiners.

ORDERED :—

That the report be confirmed, and the names of the successful Candidates, hereto appended, published in the *Gazette :—*

1st Class.

Jogendranáth Mukhopádhyáy, Presidency College.

2nd Class,

Kántichandra Bandyopádhyáy, ditto ditto.

19. Read a letter, from the Board of Medical Examiners, requesting a reconsideration of the case of Nabakumár Bandyopádhyáy.

RESOLVED :—

That the reconsideration of the case be postponed till the meeting of the Syndicate in September.

20. Read the following letter from the Government of India, sanctioning the alterations in the Regulations for Honors in Natural and Physical Science (Minutes, Vol. XII. para. 14.)

No. 294.

Simla, the 1st June, 1868.

SIR,—I am directed to acknowledge the receipt of your letter, No. 1129, dated 1st ultimo, with enclosure, submitting for sanction certain alterations in clause 7 of the Regulations for Honors in Arts, which have been adopted by the Senate on the recommendation of the Syndicate and the Faculty of Arts.

2. In reply, I am directed to state that the Governor-General in Council is pleased to sanction the proposed alterations.

I have the honor to be &c.

ARTHUR HOWELL,

Under-Secy. to the Govt. of India.

ORDERED :—

To be recorded.

21. Read letter, No. 281 of 21st May, from the Government of India, sanctioning the affiliation of the Government College at Agra in Law, from 1st January, 1868.

ORDERED :—

To be recorded.

22. Read letter, No. 396 of 1868, from Major Willoughby Osborne, C. B., Political Agent in Bhopal, requesting that Sehore may be added to the list of places for holding the Entrance and First Arts Examinations.

RESOLVED :—

That Sehore be added to the list of stations at which these Examinations may be held.

23. Read a letter from Mr. Sime, Principal of the Doveton College, requesting the Syndicate to consider, whether the Rule regarding the age of Candidates for admission to the Entrance Examination may not, and ought not, now to be changed.

RESOLVED :—

That a Circular be addressed to the Directors of Public Instruction and Heads of affiliated Colleges requesting them to state, whether they consider it desirable that the present Rule regarding the age of Entrance Candidates should be maintained, modified or abolished altogether.

24. Read again the following resolution of the Senate—

"That the whole question of the History Course for the Entrance, First Arts, and B. A. Examinations be referred back to the Syndicate, that the entire course of History may be voted on as a whole and not in parts.

RESOLVED :—

That the Syndicate recommend for the consideration and sanction of the Faculty of Arts the following courses of History for the Examinations in Arts.

Entrance Examination.

Outlines of the Histories of England and India.

First Examination in Arts.

The Great Empires of the East.

Greece and Rome.

B. A. Examination.

The History of England.

The History of India during the Hindu, Mahomedan and British periods.

Outlines of Modern History.

25. The replies of Heads of Colleges, and of others who have been engaged in teaching Abercrombie's Treatises, or in examining students upon them, to the Circular issued by the Registrar were submitted to the Syndicate.

ORDERED :—

That a copy of the replies be forwarded to the Members of the Faculty of Arts, and that the President be requested to summon a meeting of the Faculty for the purpose of pronouncing definitively upon the question of substituting

an Elementary Course of Logic for Abercrombie's Treatises in the First Arts Examination.

26. Read again proceedings of the Faculty of Law (Minutes, Vol. XI. para. 23 and Vol. XII. paras. 1-3).

With reference to the following resolution of the Faculty.—

That considering the present opportunities of Law education, and the practical purposes of the Examinations in Law, it is inexpedient to continue the Examination for Honors, and that accordingly, in the opinion of the Faculty, the Examination should be, for the present, suspended.

It was resolved :—

That the Syndicate do not recommend a temporary suspension of the Examination for Honors in Law, but propose that the Regulations for the Examination be amended, by requiring—

That candidates be examined in four branches. viz. :—

(*a*) Hindu and Mahomedan Law.

(*b*) Law of England, as administered by H. M.'s High Court of Judicature in the exercise of its Original Civil Jurisdiction.

(*c*) General Law as administered by H. M.'s High Court of Judicature in the exercise of its Appellate Jurisdiction, and in the Courts subordinate to it.

(*d*) And in one of the following to be selected by the Candidate :—

(1) Mercantile Law.

(2) Roman Civil Law.

(3) Conflict of Laws.

(4) International Law.

With reference to the resolution of the Faculty, adopting the alterations in clause 7 of the Regulations as to the Licence in Law, which were recommended by the Sub-Committee ; and also with reference to the amendment on the scheme of the Sub-Committee, which was moved by the Hon'ble Mr. Justice Macpherson, and rejected by the Faculty.

It was resolved:—

That the proposals of the Sub-Committee, and the amendment moved by the Hon'ble Mr. Justice Macpherson be submitted for the consideration of the Senate, with a recommendation that the Scheme proposed by Mr. Justice Macpherson be adopted.

27. The following contingent bills were passed:—

1	Bill Messrs. Thacker, Spink & Co. for Calendars,	Rs.	300	0	0
1	,, For Service Postage Stamps, ...		10	0	0
1	,, Baptist Mission Press for Printing, ...		8	0	0
3	,, Stanhope Press for ditto, ...		58	0	0
1	,, Expenses incurred in the office, ...		45	0	6
		Total, Rs.	421	0	6

J. SUTCLIFFE,
Registrar.

(Confirmed)
W. S. ATKINSON,
Chairman.

MINUTES

OF

THE FACULTY OF ARTS,

FOR THE YEAR 1868-69

No. 1.

The 15th July.

Present:—

THE REV. K. M. BANERJEA,—*in the chair.*
THE REV. T. SKELTON.
THE REV. E. C. STUART.
THE REV. J. P. ASHTON.
BABU PRASANNAKUMÁR SARVÁDHIKÁRI.
MR. J. SIME.
MR. J. A. ALDIS.
DR. GEORGE SMITH.
THE REV. DR. MURRAY MITCHELL.
MR. ATKINSON.
BA'BU RAMÁNÁTH TAGORE.
BA'BU RA'JENDRALA'LA MITRA.
BA'BU KHETRAMOHAN CHATTERJEA.
REV. DR. OGILVIE.
MR. WOODROW.
BA'BU RA'M CHANDRA MITRA.
KUMÁR HARENDRA KRISHNA RAI BÁHA'DOOR.
MOULOVI ABDOOL LUTEEF KHAN BÁHÁDOOR.

28. The Faculty proceeded to consider the question of adopting, on the recommendation of the Syndicate, the follow-

ing courses of History for the Examinations in Arts, in lieu of those now in force.

Entrance Exmination.

Outlines of the Histories of England and India.

First Examination in Arts.

The Great Empires of the East.

Greece and Rome.

B. A. Examination.

The History of England.

The History of India during the Hindu, Mahomedan and British periods.

Outlines of Modern History.

It was moved by the Rev. Dr. Murray Mitchell, and seconded by the Rev. Dr. Ogilvie—

That this proposition be agreed to, but the Faculty would desire that the Text-books to be used should be submitted to them for approval, before they are finally adopted.

Bábu Rájendralála Mitra moved as an amendment.

That for the Entrance Course, the Outlines of Ancient History, and of the History of India, and for the First Arts Examination, the Histories of Greece, Rome, and England, be recommended instead of the courses proposed by the Syndicate.

The amendment was put to the vote and lost.

The original motion was then put to the vote, and carried.

29. The Faculty proceeded to consider the following resolution of the Syndicate :—

That a short course of Logic (as contained in any ordinary Compendium) be substituted for Abercrombie's Treatises on Mental and Moral Science in the Course for the First Examination in Arts.

It was moved by Bábu Rájendralála Mitra, and seconded by Babu Ramánáth Tagore.

That this resolution of the Syndicate be adopted.

On being put to the vote, there was an equal division of members of the Faculty for and against the motion, and the President, by his casting vote, declared the motion to be lost.

J. SUTCLIFFE,
Registrar.

(Confirmed)
K. M. BANERJEA,
President.

MINUTES

OF

THE SYNDICATE,

FOR THE YEAR 1868-69.

No. 4.

The 25th July.

Present :—

MR. W. S. ATKINSON, *in the chair.*
THE REV. K. M. BANERJEA.
THE REV. DR. OGILVIE.
DR. F. N. MACNAMARA.
COL. NICOLLS.

30. Read proceedings of a meeting of the Faculty of Arts, (Minutes, Vol. XII. paras. 28, 29).

ORDERED :—

That these proceedings be brought up again for consideration at the meeting of the Syndicate in December.

31. Read letter from the Director of Public Instruction of the N. W. Provinces, suggesting that Sir Stafford Northcote's donation of Rupees 500, to be awarded as a Prize to the best of the successful Entrance candidates in 1869 from the N. W. Provinces, should be awarded in four Prizes, viz. : one of Rupees 200 and three others of Rupees 100 each.

ORDERED :—

That Mr. Kempson be informed, that the award of the entire amount in a single Prize is in accordance with the terms of the donation, and that the Syndicate are therefore precluded from adopting any suggestion of the kind he offers.

32. The Registrar reported that no single building in Calcutta, containing the necessary accommodation, was available for holding the Entrance and First Arts Examinations of 1868, and proposed that the Principals of the General Asembly's Institution, the Free Church Institution and the Presidency College be requested to grant the University the use of a portion of their respective buildings for the accommodation of the examinees.

ORDERED :—

That the Registrar's proposal be approved, also that the Registrar be empowered to make arrangements for placing responsible officers in charge of two of the proposed centers of Examination.

33. The undermentioned candidates requested permission to appear at the Premchand Roychand Studentship Examination of 1869.

1. Kálícharan Banerjea, M. A., Free Church Institution.
2. Jaygovinda Som, M. A., ditto ditto.
3. Rájkrishna Mukhopádhyáy, M. A., Presidency College.
4. Gaurisankar De, M. A., ditto ditto.
5. Ánandmohan Basu, M. A., ditto ditto.

ORDERED :—

That the applications be registered.

34. The Registrar reported a further investment of funds on account of the "Duff Memorial" as per following statement:

6/4 per cent., No. 011034-33862, of 1854-55, Rs.	1,000	0	0
Interest from 30th June, 1868, to 23rd July, 1868, being 23 days @ 4 per cent., ...	2	8	10
Rs.	1,002	8	0

Less Discount on Rs. 1002-8-10 @ 5 per cent.,...	50	2	0
Rs.	952	6	10
Commission on Purchasing @ ¼ per cent.,.....	2	8	0
Rs.	954	14	10

ORDERED :—

That the investment be approved.

35. The following contingent bills were passed :—

1	Bill	B. M. Press for Printing, ... Rs.	182	0	0
2	,,	Service Stamps,.....	60	0	0
1	,,	Stanhope Press for Printing, ...	90	0	0
1	,,	Messrs. Thacker, Spink and Co., for books &c.,.....	15	12	0
1	,,	Duftory for binding records,.....	10	0	0
1	,,	Expenses incurred in the office, ...	2	12	0
		Total, Rs.	360	8	0

J. SUTCLIFFE,
Registrar.

(Confirmed)
W. S. ATKINSON,
Chairman.

MINUTES

OF

THE SENATE,

FOR THE YEAR 1868-69.

No. 2.

The 27th July.

Present :—

MR. H. WOODROW, *in the chair.*
THE HON'BLE MR. JUSTICE NORMAN.
THE HON'BLE MR. JUSTICE MACPHERSON.
THE HON'BLE MR. JUSTICE HOBHOUSE.
MR. T. H. COWIE.
MR. BEAUFORT.
BÁBU RAMÁNÁTH TAGORE.
THE REV. K. M. BANERJEA.
MR. ATKINSON.
BÁBU KHETRAMOHAN CHATTERJEA.
BÁBU RÁMCHANDRA MITRA.
BÁBU RÁJENDRALÁLA MITRA.
BÁBU PRASANNA KUMÁR SARVÁDHIKÁRI.
BÁBU JAGADÁNANDA MOOKERJEA, RAI BAHADOOR.
BÁBU ANUKUL MOOKERJEA.
REV. J. P. ASHTON.
MR. J. SIME.
MOULOVI ABDOOL LUTEEF KHÁN BÁHÁDOOR.

36. The Senate proceeded to consider the question of substituting, for clause 7 of the present Regulations in Law, one of the following proposed Regulations :—

Regulation proposed by the Hon'ble Mr. Justice Norman and approved by the Faculty of Law.

A paper of questions shall be set in each of the following subjects :—

1. The nature of Law and Principles of Jurisprudence. Law of Property. The Perpetual Settlement and Tenure of Land.

2. The Law of Inheritance and Succession according to Indian, Hindu, Mahomedan, and English Law. The Law of Adoption and of Wills.

3. Gifts, Sales, Mortgages, and the Registration of Assurances. Sales for arrears of revenue.

4. Law of Contracts, Partnership, Principal and Agent, Suretyship, Bills of Exchange, &c. Law of Carriers, Bills of Lading, Bailments.

5. Subordinate Tenures, Law of Landlord and Tenant, Act X. of 1859, and Acts connected therewith.

Marriage and the rights arising from family relations, Divorce, Guardianship, Trusts and Trustees, and the administration of the estates of deceased persons.

6. Of the Government, of the Revenue, of Public Establishments, of Courts of Justice and their Jurisdiction.

7. Civil Remedies, Code of Civil Procedure, and Acts amending the same. Small Cause Courts and their Procedure. Law of Limitation. Law of Evidence.

8. Penal Code, Code of Criminal Procedure, Duties and Powers of the Police.

Regulation proposed by the Hon'ble Mr. Justice Macpherson and approved by the Syndicate.

A paper of questions shall be set in each of the following subjects :—

1. The Principles of Jurisprudence. Personal Rights and Status, and the infringement of such rights.

2. The rights of Property and the infringement of them; the modes of its acquisition, and the Law of Successions, as well testamentary as *ab intestato*.

3. Land Tenures in Bengal, and the Revenue Laws.

4. The Law of Contracts.

5. Civil Procedure Code, and Evidence.

6. Penal Code, and Criminal Procedure Code.

The Senate resolved unanimously—

That clause 7 of the present Regulations for the Licence in Law be repealed.

It was then moved that the Regulation, proposed by the Hon'ble Mr. Justice Norman and approved by the Faculty of Law, should constitute clause 7 of the Regulations for the Licence in Law.

The motion was put to the vote and lost.

It was then moved that the Regulation, proposed by the Hon'ble Mr. Justice Macpherson and approved by the Syndicate, should, in the following amended form, constitute clause 7 of the Regulations for the Licence in Law.

A paper of questions shall be set in each of the following subjects:—

1. The Principles of Jurisprudence. The Law of Personal Rights and Status, and the Law relating to the infringement of such rights as administered in British India.

2. The rights of Property and the infringement of them; the modes of its acquisition, and the Law of Successions, as well testamentary as *ab intestato*.

3. Land Tenures in Bengal, and the Revenue Laws.

4. The Law of Contracts.

5. Civil Procedure Code, and Evidence.

6. Penal Code, and Criminal Procedure Code.

The motion was put to the vote and carried.

The Senate proceeded to consider, on the recommendation of the Syndicate, the following amendment in clause 5 of the Regulations for Honors in Law.

Candidates for Honors in Law shall be examined in four branches, viz. :—

(*a*) Hindu and Mahomedan Law.

(*b*) Law of England, as administered by H. M.'s High Court of Judicature in the exercise of its original Civil Jurisdiction.

(*c*) General Law, as administered in H. M.'s High Court of Judicature in the exercise of its appellate Jurisdiction, and in the Courts subordinate to it.

(*d*) And in one of the following to be selected by the candidate.

(1.) Mercantile Law.

(2.) Roman Civil Law.

(3.) Conflict of Laws.

(4.) International Law.

It was moved by Bábu Ramánáth Tagore, and seconded by the Rev. K. M. Banerjea—

That the proposal of the Syndicate be adopted.

Mr. Cowie moved, as an amendment, the omission of "Mercantile Law" under the head (*d*).

The mover and seconder of the original motion agreed to this amendment, and the motion in this amended form, was carried.

J. SUTCLIFFE,
Registrar.

(Confirmed)
H. WOODROW,
Chairman.

MINUTES

OF

THE SYNDICATE,

FOR THE YEAR 1868-69.

No. 5.

The 25th August,

(In Circulation.)

36. Read the following letter from Mr. Sime, Principal of the Doveton College—

J. SUTCLIFFE, ESQ., M. A.

Registrar, University of Calcutta.

SIR,—The resolution lately before the Faculty of Arts to substitute a short course of Logic for Abercrombie's Treatises on Mental and Moral Science, and the letters received by the Syndicate on that question have made it very clear to my mind, that some change in the whole course and in the text books of Mental and Moral Philosophy is now not only required but very generally expected.

I have long felt, and the same, I am assured, is the experience of most teachers, that it is by no means profitable to go over two courses of Psychology (as in Abercombie and Payne) and two courses of Ethics (as in Abercrombie and Wayland) for the B. A. degree; and furthermore, that the text-books now in use, are not only unsatisfactory on account of many inaccuracies, but as to their methods and nomenclature—the indispen-

sable requisites of any text-book, they have practically to be set aside. On these grounds, I beg you will kindly place the following suggestions before the Syndicate for consideration.

It will doubtless be granted:

I. That the time has now come in the history of Ethical and Speculative Philosophy when, whatever departments of these sciences be adopted by a University—these should be studied in the order of their natural sequence; and

II. That, if text-books are to be named at all, these should be the best available, following, at least, a scientific plan—meaning by *scientific* the gradual development of one truth from another in an ordered sequence, and having an authorized, clear, and decided nomenclature.

If so; then it will also be admitted that Psychology, the science of the facts or phenomena of the mind, should be studied before Logic, the science of the forms of its laws. Psychology, moreover, is the one gateway to a rational Ethics. And as there is enough in that science accessible to youths, who are between sixteen and twenty years of age—enough to answer the end of training their minds to pure and abstract thought, and more than enough to require that *it* alone should be the philosophical study for the middle examination, I beg to suggest that Moral Philosophy be thrown out of the First Arts Course altogether, and that the student's earlier study of the Mind should be confined to a well developed system of Psychology—the standard of Examination being considerably raised. Logic and Moral Philosophy will then fall to be taken up for the B. A. degree. And as again there is enough in these two sciences, without a repetition of Psychology, to afford matter for the further philosophical course, so, according to these suggestions, undergraduates, during their four years of study, will accomplish quite as much as they do now, and that according to a national and ordered plan.

But the main difficulty of this question is, in regard to a corresponding system of text-books. I apprehend only the small-

est opposition to the principle on which I have based the foregoing scientific sequence: with regard to text-books, I apprehend much, yet there are leaders who stand out as dictators in the subjects on hand as in other subjects. For instance, no writer on Psychology has done more for that branch of study, and in a clearer, more methodical, interesting and learned way, than Sir William Hamilton. His Lectures, admirable in style, which of itself would prove a benefit to Indian students, are perhaps the "greatest word" on the subject of mental phenomena in any language. They have besides a world-wide reputation, and in their extreme clearness, might well become the psychological texts of this or of any University. Whately's Logic again, far from being free from error is nevertheless a very reputable book and supplemented by Thomson's Outlines of the Laws of Thought, it might well remain in the Calendar of the Calcutta University. Indeed the only other text-books in the language, at all worthy of a place in a University scheme for graduation, are those of Hamilton and Spalding—from the suggestion of either of which I, however, refrain, though I should much like to see the former ruling in Logic as in Psychology. And perhaps a better book could not be found for Moral Philosophy than the fourth edition of Whewell's Elements. I beg to suggest Hamilton, with the exception of the first seven lectures, as the text book in Psychology; Thomson and Whately as the text for Logic; and Whewell's Elements as the text-book of Ethics. The only objection I can anticipate to such suggestions is with respect to Hamilton. I have been told already that such Lectures are far beyond the comprehension of our undergraduates. This is to my mind a mistake, Hamilton's Lectures are popular expositions—clear and decided, and just such expositions as one would expect from a writer who was himself a great teacher. If, however, I am again told that Hamilton is too deep and too extensive, I shall reply that Hamilton himself taught the whole in *six months*, and *that* to young men about the same age as our First Arts

students. And will it, after that, be regarded as too much for the undergraduates of the Calcutta University *for two years?*

I beg to subjoin in tabular form the foregoing suggestions, and trust that, while they will be excused as coming so very soon after a discussion in the Faculty of Arts on the same, or at least, part of the same question, they will yet receive from the Syndicate that consideration which the great importance of the subject demands.

First Arts, ...	*Present Course.*
1 Psychology, ...	Abercrombie.
2 Moral Philosophy, ...	
First Arts, ...	*Suggested Course.*
1 Psychology, ...	Hamilton's Lectures, from VIII to end.
B. A.	*Present Course.*
1 Psychology, ...	Payne.
2 Logic, ...	Whately.
3 Moral Philosophy, ...	Wayland.
B. A.	*Suggested Course.*
1 Logic, ...	Thomson and Whately.
2 Moral Philosophy, ...	Whewell.

I have the honor to be,
Sir,
Your most obedient Servant,
J. H. SIME,
Principal, Doveton College.

ORDERED:—

That Mr. Sime's letter be considered at the meeting of the Syndicate in December, when the proceedings of the Faculty on this question are to be submitted.

37. Read the following letter, from the Government of India, sanctioning the changes in the Regulations in Law adopted by the Senate at a meeting on 27th July.

No. 483.

Simla, the 17th August, 1868.

SIR,—In reply to your letter, No. 1160, dated the 4th instant, submitting for approval, certain proposed changes in the Regulations in Law of the Calcutta University, adopted by the Senate at a meeting held on the 27th ultimo; I am directed to state that the Governor-General in Council is pleased to approve of the proposals.

I have the honor to be &c.

ARTHUR HOWELL,

Under-Secretary to Government of India.

RESOLVED :—

That the new Regulations be carried into effect at the Examinations of 1870.

2. That Roman Law be excluded from the Examination of January 1869.

J. SUTCLIFFE,

Registrar.

MINUTES

OF

THE SYNDICATE,

FOR THE YEAR 1868-69.

No. 6.

The 31st October.

Present:—

THE REV. K. M. BANERJEA, *in the chair.*
THE REV. DR. OGILVIE.
DR. F. N. MACNAMARA.
COL. J. E. T. NICOLLS.

38. It was ordered that the following Statement, shewing the Securities held by the University on account of the "Duff Memorial Fund," be published in the Minutes.

Statement shewing the Government Securities held by the University on account of the "Duff Memorial Fund."

		5½ per cent.			
No.	28,582 of 1859-60, ...	for Rs.	3,000	0	0
		5 per cent.			
No.	36,091 of 1856-57, ...	„	1,000	0	0
„	40,069 of 1856-57, ...	„	1,000	0	0
„	5,003 of 1856-57, ...	„	500	0	0
		Carried forward,	5,500	0	0

		Brought forward, Rs.	5,500	0	0
		4 *per cent.*			
No.	10,101 of 24,404	of 1854-55, ... „	2,000	0	0
„	20,128	of 1842-43, ... „	2,000	0	0
„	25,636	of 1854-55, ... „	1,500	0	0
„	001,247 / Ct. 3,525	of 1835-36, ... „	1,000	0	0
„	33,944	of 1854-55, ... „	1,000	0	0
„	14,834 of 15,780	of 1842-43, ... „	500	0	0
„	10,833 of 17,220	of 1835-36, ... „	500	0	0
„	001,255 / 16,872	of 1835-36, ... „	500	0	0
„	002,349	of 1865, ... „	800	0	0
„	002,312	of 1865, ... „	700	0	0
„	003,630 and 15,961,	..... „	1,500	0	0
„	004,436	of 1865, ... „	500	0	0
„	004,437	of 1865, ... „	500	0	0
		of 1842-43, dated 1st February, 1843, . „	1,000	0	0
„	011,034/33,862	of 1854-55, ... „	1,000	0	0
		Total, Rs.	20,500	0	0

39. Read again letter from the Board of Examiners in Medicine, regarding the case of Navakumár Bandyopádhyáy.

Read also certificates from Dr. Chevers and Dr. Fayrer, stating that Navakumár had discharged duties in the Hospital during the past six months, with diligence and very satisfactorily.

ORDERED :—

That Navakumár Bandyopádhyáy be declared to have passed for the Degree of B. M. in the Second Division.

40. The Registrar reported a further investment of Funds on account of the Premchand Ráychand Fund, as per following Statement :—

New 5 per cent. Government Security of 1856-57, dated 28th February, 1867, for Rs.	4,000	0	0
Interest from 31st August to 17th September, 1868, being 17 days, @ 5 per cent., ...	9	7	1
Premium on ditto, @ 9/4 per cent., ...	370	0	0
Rs.	4,379	7	1
Commission @ ¼ per cent.,.....	10	0	0
Total, Rs.	4,389	7	1

ORDERED :—

That the investment be approved.

41. It was ordered that the following estimate of Expenditure and Receipts for the year 1869-70 be forwarded to the Government of India.

Estimate of the probable expenditure of the University for the year 1869-70, *as compared with two previous years.*

Number.			Allowance to Examiners.	Actual.	Estimate.	
1867-68.	1868-69.	1869-70.		1867-68.	1868-69.	1869-70.
			Arts.			
			Entrance Examiners.			
4	4	4	English, ...	2,000 0 0	2,000 0 0	2,000 0 0
4	4	4	Bengali, ...	2,000 0 0	2,000 0 0	2,000 0 0
4	4	4	History and Geography,...	2,000 0 0	2,000 0 0	2,000 0 0
4	4	4	Mathematics, ...	2,000 0 0	2,000 0 0	2,000 0 0
			First Arts and B. A. Examinations.			
2	2	2	English, ...	1,888 0 0	2,050 0 0	2,050 0 0
2	2	2	Sanscrit and Bengali, ...	1,696 0 0	2,050 0 0	2,050 0 0
2	2	2	History, ...	1,888 0 0	2,050 0 0	2,050 0 0
2	2	2	Mathematics and Natural Philosophy, ...	1,888 0 0	2,050 0 0	2.050 0 0
2	2	2	Mental and Moral Science, •	1,888 0 0	2,050 0 0	2,050 0 0
2	2	2	Physical Science, ...	600 0 0	600 0 0	600 0 0
			Entrance First Arts and B. A. Examinations.			
2	2	2	Greek and Latin, ...	600 0 0	600 0 0	600 0 0
2	2	2	Sanscrit, Hindi, and Oorya, ...	600 0 0	600 0 0	600 0 0
2	2	2	Arabic, Persian, and Urdu, ...	600 0 0	600 0 0	600 0 0
12	16	16	Honors in Arts, ...	1,800 0 0	2,400 0 0	2,400 0 0
			Law.			
2	2	2	Pass Examinations, ...	1,000 0 0	1,000 0 0	1,000 0 0
0	2	2	Honors in Law, ...	.....	300 0 0	300 0 0

			Medicine.									
6	6	6	L. M S. and B M. Examinations, ...	3,600	0	0	3,600	0	0	3,600	0	0
	6	6	Honors in Medicine, ...	300	0	0	900	0	0	900	0	0
	5	5	M. D. Examination, ...	.....			750	0	0	750	0	0
			Engineering.									
3	4	4	L. C. E. and B. C. E. Examinations, ...	1,200	0	0	1,600	0	0	1,600	0	0
	4	4	M. C. E. Examination, ...	.....			600	0	0	600	9	0
			Medical Scholarships, @ Rs 16, ...	448	0	0	944	0	0	960	0	0
			Ditto „ 40, ...	2,000	0	0	2,440	0	0	2,000	0	0
			Ditto „ 32, ...	1.216	0	0	1,952	0	0	1,920	0	0
			Ditto „ 60, ...	660	0	0	2,700	0	0	2,940	0	0
			Medals.									
			Gold and Silver Medals and Prizes, ...	446	10	6	2,000	0	0	2,000	0	0
			Publications.									
			Landmarks of Ancient History, ...	312	8	0	.....			.....		
			Calendar, ...	300	0	0	300	0	0	300	0	0
			Minutes of the Senate, ...	391	12	0	600	0	0	600	0	0
			Printing, Advertisement, and Sundries, ...	6,186	6	5	6,000	0	0	6,000	0	0
			Establishment.									
			Registrar, ...	3,600	0	0	3,600	0	0	3,600	0	0
			Clerks, Messengers, Bearer, Duftry, and Durwan, ...	1,668	0	0	1,668	0	0	1,668	0	0
			Office Rent, ...	1,200	0	0	1,200	0	0	1,200	0	0
			Total, Rupees, ...	45,977	4	11	55,204	0	0	54,988	0	0

Estimate of the probable receipts of the University for the year 1869-70, *as compared with two previous years.*

Number of Candidates at the University Examinations.			Receipts.	Actual.	Estimate.	
Actual.	Estimate.					
1867-68.	1868-69.	1869-70.		1867-68.	1868-69.	1869-70.
1507	1600	1650	Entrance Examination, ...	15,070 0 0	16,000 0 0	16,500 0 0
388	500	500	First Examination in Arts, ...	7,760 0 0	10,000 0 0	10,000 0 0
212	150	150	B. A. Examination, ...	6,360 0 0	4,500 0 0	4,500 0 0
25	20	20	M A. and Honor Examinations, ...	1 250 0 0	1,000 0 0	10,00 0 0
82	100	120	B. L. and L. L. Examinations, ...	2,500 0 0	2,800 0 0	3,500 0 0
64	50	50	L. M. S. and B. M. Examinations, ...	650 0 0	650 0 0	650 0 0
	5	5	L. C. E. and B. C. E. Examinations, ...	210 0 0	125 0 0	125 0 0
			Contribution to the Gown Fund, ...	250 0 0	100 0 0	100 0 0
			Sale of University Publications, ...	2,324 12 9	1,000 0 0	500 0 0
			Fees for duplicate certificate, ...	22 0 0	20 0 0	20 0 0
			Fines, ...	16 0 0		
			Total, Rupees, ...	36,412 12 9	36,195 0 0	36,895 0 0

42. Read letter from the Comptroller General of Accounts, directing that the accounts of the University be rendered from 1st April, 1869, to the Accountant-General of Bengal.

ORDERED :—

To be recorded.

43. Read letter from the Director of Public Instruction, Bengal, submitting, for the consideration of the Syndicate, the following correspondence on the subject of the preliminary education of candidates for admission to the Medical College.

Letter, No. 1960 of 28th April, 1868, from the Director of Public Instruction, to the Principal, Medical College.

Letter, No. 270 of 10th September, 1868, from the Principal of the Medical College, to the Director of Public Instruction, enclosing Minutes recorded by the Professors of the College on the question discussed in the correspondence.

RESOLUTION :—

After a careful consideration of this correspondence, and of the Minutes recorded by the Professors of the Medical College, it appears to the Syndicate that it would be inexpedient, at the present time, to require candidates to have passed the First Examination in Arts, before admitting them to the University Examinations for a Licence. As regards the insufficient knowledge of English, which some of the candidates, admitted under present rules to the College, display, the Syndicate observe that the University Regulations do not make it obligatory on the part of the Principal to admit candidates, who have merely passed the Entrance Examination. The regulations for admission to the Medical College are purely departmental, and it is quite open for the Principal, with the approval of the Director, to recur to the practice of former years, by subjecting all candidates to an oral examination, which will test their fitness to enter upon a course of Medical studies.

ORDERED :—

That a copy of this Resolution be sent to the Director of Public Instruction.

44. The following gentlemen were appointed to conduct the Examinations in Law, 1869 :—

Mr. C. J. Wilkinson.

Mr. William Jardine.

45. Read letter from Mr. Sime, late Principal of the Doveton College, objecting to the admission of one of the students of the Martiniere to the B. A. Examination of 1869.

ORDERED :—

That the responsibility of sending up candidates to the Examination being, under the Regulations, vested entirely in the Principal of the College to which students belong, the Syndicate are unable to entertain Mr. Sime's objections.

46. Read the following letter from the Colonial Secretary, Ceylon :—

Colonial Secretary's Office,
Colombo, 17*th October*, 1868.

SIR,—With reference to your letter, No. 155 of the 8th April, 1859, in which you informed me that the Vice-Chancellor and Syndicate of the Calcutta University had been pleased to add the Colombo Academy to the list of Institutions affiliated to that University, I am directed to inform you that His Grace the Secretary of State for the Colonies has been pleased to direct, in accordance with a recommendation of the Legislative Council of Ceylon, and the connection of the Colombo Academy (otherwise known as Queen's College, Colombo,) with the Calcutta University be discontinued.

I have the honor to be,
Sir,
Your most obedient servant,

ORDERED :—

That the letter be forwarded to the Government of India, with a recommendation that the affiliation of Queen's College, Colombo, to this University be cancelled.

47. Messrs. Thacker, Spink and Co. were authorised to charge Rupees 3 for the Selections in English for the First Arts Examination of 1870.

48. The following Contingent bills were passed :—

1	Bill, Indian Daily News for Advertisement,...Rs.	12	12	0
1	„ Balance for printing Examination papers in England, ...	188	6	5
1	„ for Service Stamps, ...	50	0	0
1	„ for Expenses incurred in the Office,.....	56	6	8
	Total, Rs.	307	9	1

J. SUTCLIFFE,
Registrar.

(Confirmed)
K. M. BANERJEA,
Chairman.

MINUTES

OF

THE SYNDICATE,

FOR THE YEAR 1868-69.

No. 7.

The 11th December.

Present:

THE VICE-CHANCELLOR, *in the chair.*
THE REV. K. M. BANERJEA.
THE REV. DR. OGILVIE.
DR. F. N. MACNAMARA.
COL. J. E. T. NICOLLS.

49. Read letter from Mr. Atkinson, stating that it had been determined by Government to hold a special Examination for the award of one of the Government Scholarships tenable in Great Britain, and requesting the Syndicate to appoint Examiners to conduct the same. Further, suggesting that each Examiner be paid a fee of 50 Rupees from the University chest, the fees payable by candidates for admission to the Examination being made over to the University to meet this charge.

RESOLVED :—

That the following gentlemen be appointed to conduct the Examination, and that they be paid a fee of 50 Rs. from the University funds, in case the fees paid by candi-

dates should be insufficient to meet this charge:—

Rev. Dr. Ogilvie, Mr. J. Sanders, } *In English Literature.*

Mr. H. Woodrow, Mr. M. H. L. Beebee, } *In Mathematics.*

Mr. C. H. Tawney, *In History.*

Rev. Dr. Murray Mitchell, *In Mental and Moral Science.*

50. Read the following letter from the Executors of the late Baboo Eshan Chunder Bose:—

Calcutta, 17*th November*, 1868.

To the President of the Syndicate of the Calcutta University.

SIR,—Annexed, on the other side, we beg to hand you an Extract from the Will of the late Baboo Eshan Chunder Bose; and in accordance with the wishes of the Testator, we shall be prepared to hold at your disposal 5 per cent. Government Securities, to the amount of Rupees (12,000) twelve thousand, for the purposes therein specified, on your intimating to us your intention to undertake the trust, subject to the terms and conditions of the said Will.

We are, &c.,
NILCOMUL BANERJEA,
SHAMLAUL PAUL,
KASSINATH DUTT,

Executors of the Estate of Eshan Chunder Bose, deceased.

"I direct my said Executors, immediately on my decease, if the same shall not be contributed during my life-time, to set apart out of my estate Government Securities of the late East India Company, or of the Government of India, or both of them, for the amount of Rupees twelve thousand, of some five per cent. loan, or otherwise that my Executors shall immediately, after my decease, invest a sufficient part of my Estate on the purchase of similar Government Securities for Rupees twelve thousand, of some five per cent. loan, so as to provide an annual income of Rupees six hundred, and to endorse over and transfer the same to the Government of Bengal, or the President for the

time being of the Syndicate of the Calcutta University, subject to the trusts hereinafter mentioned concerning the same that is to say, interest to found a Scholarship in the Calcutta University, to be called "Eshan's Scholarship," to be awarded to the first scholar, being a Hindu Native of India, on the B. A. list for the year in the order of merit, in consideration of his continuing his studies at the Calcutta Presidency College, with a view to the attainment of the higher degree of M. A., and to be paid to him upon or in case of his attaining that degree, but not otherwise."

RESOLVED :—

That a letter be addressed to the Executors, stating that the Vice-Chancellor and Syndicate, on behalf of the University, thankfully accept the bequest of the late Baboo Eshan Chunder Bose, for the purpose specified in the Extract from the Will, and that they will undertake to carry out the trust on the terms and conditions of the said Will.

51. Read the following letter from the Government of India on the subject of adding Marathi to the list of languages for the Entrance Examination :—

No. 657.

From A. P. HOWELL, ESQ., *Offg. Secretary to the Govt. of India,*

To the Registrar of the Calcutta University.

SIMLA, *the* 10*th November*, 1868.

SIR,—I am directed to forward the accompanying extract, paragraphs 24 and 43, from the Education Report of the Central Provinces for 1867-68, and to request that you will be good enough to move the Syndicate of the Calcutta University to favor the Government of India with their opinion as to the propriety or otherwise of adding Marathi to the list of languages prescribed for the Matriculation Examination, and I am to enquire, whether it was under any ruling of the Syndicate that candidates from the Central Provinces were forced to proceed to Benares for examination.

2. It will be seen that, owing to the absence of Marathi in the list of languages for the Entrance Examination, Marata students in the Central Provinces are compelled to go to Bombay, whereas the apparent intention of the Act (II. of 1857) is that the Calcutta University should supply the test of higher education for the whole of the Bengal Presidency. In the event of colleges being established in the Central Provinces, it is not clear how they could be affiliated to the Bombay University.

I have the honor to be,

SIR,

Your most obedient servant,

A. P. HOWELL,

Offg. Secretary to the Govt. of India.

Extract, paragraphs 24 *and* 43, *from the Education Report of the Central Provinces for* 1867-68.

UNIVERSITIES AND GOVERNMENT COLLEGES.

24. There are no Government Colleges in these Provinces. But 7 boys during the year passed the Matriculation Examination of the Calcutta University,—5 of the 7 boys passed from the Mission School at Nagpore, and 2 boys belonged to the Saugor High School. During the year the Syndicate of the Calcutta University was asked to add Marathi to the list of languages, that candidates, for matriculation to the University at Calcutta, might be allowed to take up. The application was refused. The Bombay University have two rules that seriously affect our pupils ;—*first*, no scholars can be examined anywhere, except at Bombay ; and *secondly*, no under-graduates are allowed to proceed to the 1st Examination in Arts, or to their Bachelor's degree, unless they have kept a certain number of terms at some recognized college or institution. We have now in the southern circle eleven matriculated students holding appointments in the Educational Department, some of whom would wish to study for their Bachelor's degree at their own

University, if the rule, compelling them to keep terms at a college were relaxed in their favor. The Calcutta University holds out peculiar inducements to school-masters wishing to continue their studies, and permits them to go up for examination in Arts without keeping terms.

Whilst therefore the refusal of the Syndicate to admit Marathi amongst the languages prescribed for the Entrance Examination, will compel us to send all our Mahrata students to Bombay for examination, the rule of the Bombay University that exacts the keeping of a certain number of terms at a College as a necessary preliminary to Examinations in Arts, will oblige us to send to Calcutta for their degree examination our under-graduates of the Bombay University serving as Masters and District Inspectors.

THE CHURCH OF ENGLAND MISSION SCHOOL, JUBUBLPORE.

43. The numbers have increased from 225 to 239, but the average attendance is not quite so good as it was last year. The average number of pupils enrolled was 227, and the average attendance was 175. Thus 22 per cent. of the number enrolled were constantly absent. The cost to Government of each pupil has decreased from Rs. 13-8-11 to Rs. 11-15-4. The total sum spent was Rs. 6,060-2-9, of which Government gave only Rs. 2,820.*

The Inspector of the Circle reports as follows :—

"This school continues to prosper, and the Vernacular Department, which was not reported favorably of last year, has, I think, improved. The fee collections have increased by nearly Rs. 60. At the recent Entrance Examination of the Calcutta University, five candidates competed from this school ; none of them, however, succeeded in passing, although most of them failed only in one subject. They no doubt labor under a great disadvantage in having to go to Benares to be examined. They thus,

* It is believed that the statistics of the branch schools, sanctioned by Government in their No. 4394, dated 11th September 1867, have been included in the accounts of this school. In future the branch school returns will not be massed with those of the parent institution.

for the week before their examination, are exposed to the excitement attending arrival in a strange city, and among strange people. The Entrance class now consists of 8 students, a few of these are very promising youths."

RESOLVED :—

That a reply be sent, setting forth the circumstances under which the Syndicate formerly declined to add Marathi to the list of Entrance languages, and pointing out that the difficulties in the way of meeting the wishes of Government, by the addition of this language, are still very considerable. Further that, in the opinion of the Syndicate, the simpler remedy for the existing difficulty would be a relaxation of the present rule of the Bombay University which requires Entrance candidates from distant provinces to proceed to Bombay for examination.

52. The Syndicate proceeded to consider the replies of Educational authorities to the reference made to them on the question of maintaining, modifying, or abolishing the present regulation regarding the age of Entrance candidates.

RESOLVED :—

That this question be submitted for the opinion of the Faculty of Arts.

53. Read again proceedings of the Faculty of Arts, (Minutes, Vol. XII. para. 12) on the revision of the standards in History at all the examinations.

RESOLVED :—

That the following standards be recommended for the approval of the Faculty :—

Entrance Examination.

Outlines of the History of India, as in Vol. 1 of Marshman's History.

„ England, as in Dr. Collier's History of the British Empire (Nelson's School Series) or any similar work.

First Examination in Arts.

Taylor's Manual of Ancient History.

B. A. Examination.

History of England (Student's Hume.)

History of India during the Hindu and Mahomedan and British periods, as in Elphinstone and Macfarlane, or Marshman.

54. Read again proceedings of the Faculty of Arts, on the question of substituting a short course of Logic for Abercrombie's Treatises on Mental and Moral Science in the First Examination in Arts (Minutes, Vol. XII. para. 29).

Read again letter from Mr. Sime, on the same subject, (Minutes, Vol. XII. para. 36).

Read also Minutes by Mr. Croft and the Rev. Mr. Don, and letters from the Rev. Dr. Murray Mitchell and the Rev. Mr. Barton on Mr. Sime's proposal.

Read also the following replies of Principals and Professors of affiliated colleges to the reference made to them on this question, by request of the Faculty of Arts:—

Replies of Principals and Professors of affiliated Colleges.

1. I beg to repeat the two principal arguments already adduced by me in the prefaces to the Analyses which I have lately published. These arguments are:—

(I.) That second year students, as a rule, are utterly unable to comprehend the scope and meaning of even the most elementary psychological inquiries, owing to the immaturity of their intellects, and a complete want of that preliminary mental training, which is required before entering upon such a study.

(II.) That it is not advisable to perplex the mind of a beginner with a subject like Ethics, upon which there is so little agreement among rival schools. As the teaching can only be of the most partial and one-sided nature, it had better be altogether abandoned.

2. The objections which may be urged against Psychology and Ethics, do not apply to Logic. A short course of formal Logic would be in no way objectionable, but I should recom-

mend it, not so much for its own sake, as for the light which it would shed upon the study of Geometry. As Geometry is now learnt, the nature of the processes employed is too little attended to, and propositions are frequently committed to memory, with but a very faint notion of the actual grounds upon which the proofs depend for their validity.

3. Although *à priori* arguments alone are sufficient to demonstrate the inadvisability of the course now pursued, still the experience of one, like myself, who has acted both as a Professor and as a University Examiner, may give additional force to such arguments. Now the result of my experience has been to make it manifest to my own mind that, in maintaining mental and moral science as part of the curriculum of studies for the First Examination in Arts, we are not only causing our under-graduates to waste valuable time, but are inflicting upon them no small injury by inducing them to accept, as positive science, what is at best but vague theory and loose metaphysical conjecture.

S. LOBB,
Offg. Principal, Hooghly College.

The original question was, whether Abercrombie should be thrown out or not. The question, whether it would not be desirable to throw the subject of Philosophy out of the First Arts Course altogether, is quite distinct, and each is deserving of separate consideration. In reference to the first question, the general opinion seems to be decidedly unfavourable to Abercrombie for various reasons, amongst which the theological difficulty holds a very prominent place. With all these reasons I fully agree. I wish to say a few words, however, upon what I conceive to be a misconception as to the theological bearings of the work in question.

It has been said that Abercrombie *bases* his philosophy on the Bible. This I conceive to be a mistake. He belongs to a school of independent thought: if *he* bases his system on the

Bible, then Reid and Stewart, whom he follows, must be held to do the same. His references to it are brought in, rather in the shape of personal conclusions or reflections. He deemed it important to shew that the philosophy he advocated, harmonized with Scripture. That it clearly pointed to the need of such a system as Christianity, for remedying the defects of human nature, was to him a strong confirmation of its truth; and that is what he wishes to impress upon his readers. The strength of these allusions lay in the fact that they were obviously drawn from premises, which are entirely independent of Christianity, and to a Christian, of course, such evidence might appear cogent enough. Still they are mere matters of personal opinion, and could easily be omitted, without doing any substantial injury to his system (as is seen in fact in your 'Analysis'), which obviously could not be the case, if it were fundamentally Christian.

The above misconception had led to another,—in regard to its injurious effects on the boys. It is said that in Abercrombie, they are taught to believe that the Bible is an authority in Philosophy, but they speedily find out that such is not the case; and the consequence is said to be, that they come to despise either the Bible itself, or the subject itself. It does not appear to me that there is any necessary foundation for this dilemma. If anything, the obvious tendency would be to throw discredit on the Philosopher rather than on the subject; nor, on the other hand, does it seem to me necessarily to create any stronger antagonism to the Bible. I do not think the students are one whit more prejudiced after reading Abercrombie than before. The disadvantages, it seems to me, are rather on the side of the teacher more directly; and from his point of view, the objections certainly have weight. In Government colleges, the more general practice probably is, to slip over the passages in question, or to neglect them altogether; and this may be accounted for, without supposing any direct hostility, or even indifference to the subject itself on the part of the teacher. It may, and no doubt commonly does, arise from the feeling that, since the subject of Theology has no

direct bearing on the study itself, and does not come up at the Annual Examination, it would be a needless expenditure of time and labour to dwell upon it; or that, in the absence of a special prior training on the part of the students, for the due appreciation of such subjects, he had rather not enter upon them;—that, as Theology forms no parts of the curriculum, it is better to *leave* it untouched altogether, than to dole it out in scraps and fragments to those to whom the subject is foreign, and the terminology strange;—that it would require more time than, under the circumstances, he would be justified in devoting to it in order to make it intelligible; and that if he did dwell upon it at any length, it might be construed into a desire to proselytize. The consequence probably is, that the students, not rightly understanding his motives, put his conduct down either to personal contempt of religion or cowardice,—either of which conclusions might of course exercise an influence on their minds unfavourable to Christianity.

I am persuaded that, generally speaking, the boys are not so opposed to discussions of this nature as the neutral policy would imply, and that shirking the subject when it comes in the way, or passing it over hurriedly, which, for the reasons stated, many no doubt do, often places the teacher himself in a false position, and Christianity in a false light. For these and other reasons, I would prefer throwing Abercrombie out altogether, or, if it must be retained, introducing it in some modified form similar to your Analysis. If the neutral policy is to be carried out, the University must, for consistency's sake, be prepared to sacrifice Abercrombie—at least in its present form.

II. Although, speaking from my own experience, I am not convinced that our First Arts students are positively unable to understand, and to some extent appreciate, Mental and Moral Philosophy, still I think those subjects might be advantageously postponed to a more advanced period. It does seem a needless waste of time, especially as the same ground must be again gone over in the 3rd and 4th year Classes.

I certainly think that the substitution of an elementary course of Logic, confining it entirely to the 2nd year Class, would be an improvement. It would serve as a general discipline of the mind of a more positive kind than Philosophy, as well as prove auxiliary to some special study, such as Geometry. I know of no book more suitable than Whately's. Besides being an acknowledged text-book, it has literary merits of a high order to recommend it.

III. The abandonment of the subject in the First Arts Classes would call for increased attention being paid to it in the 3rd and 4th year Classes. The present text-books—Payne and Wayland—should be thrown out. I confess I have never yet been able to understand what they have to recommend them. The objections to Abercrombie seem to me to bear with equal, if not greater, force upon them. I think the substitution of a course of History and Philosophy would be desirable, subject of course to such limitations as to range, as time and circumstances would render necessary. In lieu of Whately, some more elaborate work, or a general acquaintance with some few of the leading works on Logic, might be substituted with advantage.

R. PARRY,
Professor, Hooghly College.

In reply to his letter of the 18th instant, the undersigned has the honor to say that he is most strongly in favour of substituting a short course of Logic (such as Fowler's) for Abercrombie's Treatises on Mental and Moral Science.

J. R. GRIFFITH,
Principal, Queen's College.

I think no better substitution could be made as to quality, and I quite agree with Mr. Lobb, that the study of Mental and Moral Science should be deferred till the B. A. Examination. Indeed, it is impossible to dissent from that gentleman, seeing that his conclusion is logically drawn, not from assumed pre-

mises, but from undeniable facts, and facts well known to every experienced teacher.

But what that "short course" of Logic should be as to quantity, is a question that cannot be decided *â priori*. I have taught Logic to Entrance candidates, and I can say from experience that a short Course will be an unequal substitute for Abercrombie's two Treatises. The text-book I am using with the Entrance candidates, is Whately's Easy Lessons on Reasoning. Teaching twice a week for an hour each time, I have taken them through the whole of this book in one year, and exercised them in many of the examples from Whately's larger Treatise on Logic. Now, if Entrance candidates can acquire a sufficiently good knowledge of Logic in one year, surely First Arts candidates can get through the same course, and something more in double the time. I would therefore recommend with Mr. Jardine, that an elementary knowledge of Political Economy should also be required from First Arts candidates in addition to a "short Course" of Logic.

I have a few other alterations to suggest, but I shall reserve these for the proper time.

E. R. WATTS,
Principal, Victoria College, Agra.

In reply to your letter of 18th instant, I have the honor to state that I submitted the question contained therein to Professor Blochmann, who has expressed the following opinion, in which I concur :—

1. "It will do away with Abercrombie. The mere abolition of the book, whatever be the substitute contemplated by the University, must be productive of good consequences.

2. "The students will once be examined in Mental Philosophy. The present text-books on Mental Philosophy for the Middle and the B. A. present remarkable differences in tenor and object; and teachers are compelled to teach one kind of philosophy for the Middle, and another for the B. A.

3. "Although Logic does not at present belong to the subjects for the Middle, English teachers are compelled to go over certain parts of Logic, such as the chapters on definitions, conversions, fallacies, &c., to ensure method in the English essays of the students. It is for the same reason, that many teachers teach even Entrance students the above-mentioned chapters on Logic; for, though the standard of the English text-books for the Entrance, Middle, and B. A. may differ, they are yet equal in this that, in the three examinations, the maximum of marks (50) is only given for *good* English, but not for that quality of English, which a clever *native* Entrance student, or a clever *native* under-graduate, possibly can write. As most teachers of English have therefore always been under the necessity of teaching some logic, the introduction of a systematic treatise must be of great benefit. The saving of time will be an *immediate* benefit; and this is important, as the course for the Middle is rather high.

4. "To teach Logic *before* Mental Philosophy, appears to be the order followed in educational institutions at home."

W. N. LEES,
Principal, Calcutta Mudrussah.

There are several questions involved in the proposed change. Should Logic have precedence of Mental Philosophy? I think not. A knowledge of the powers of mind, properly precedes a knowledge of Logic, or, the art of exercising those powers in reasoning. By "a short Course of Logic" is meant, I presume, as much as is contained in the first two books of Whately's Logic. I cannot conceive the advantage of burdening our First Arts students with the moods and figures of syllogism, when Whately's book, prescribed for the B. A. Course, need not take up more than a year, and two years are certainly ample for its mastery by the greatest dullard. A higher Course of Logic is reserved, *and properly so*, for Honors.

But should Abercrombie's books be retained? I do not hesitate to reply in the negative. The tendency in modern education, to give the student weak dilutions of Science, cannot be too carefully guarded against in this country, where the mind is far more prone to the evils it engenders, than in Europe. I quite agree in the propriety of doing away with these text-books; but I would go further, and restrict the First Arts Examination to the prescribed Course in Languages, Mathematics, and History, leaving Mental Science, Metaphysics, Ethics, Logic, to the B. A. and Honors Examinations. The education of our under-graduates would thus be more *thorough*, especially in languages, and above all, in English, which they would have leisure to acquire with some degree of correctness and idiomatic precision, in place of the very imperfect knowledge of it, so generally complained of now.

I would here propose that the Course in English History be restricted as before to the Peace of Paris, 1815, or, to the close of the reign of George III; and that it include the History of British India up to the same period, or to the close of the administration of the Marquis of Hastings. These several changes should not, however, have effect before the examination of December 1870; as Abercrombie's books have been purchased, and their study entered upon by our *First year* under-graduates.

Annexed are the opinions of two of my staff who teach or have taught Abercrombie's books. You will have seen that I do not adopt the views of either. I have to add that Whately's Logic, so generally used in the Home Universities, is as suitable a text-book here; and that Taylor's little work, with its alphabetical arrangement, however excellent, as a book of reference for superficial information, is not adapted for a class.

ROBERT HAND,
Principal, Berhampore College.

I have long felt that some such a change, as that proposed was very desirable. The use of such text-books, as Abercrombie,

has long been more than doubtful to me, and I would be glad to see them changed for some course of study, more in accordance with the spirit of the age.

I think it very desirable that some branch of Mental Science should be prescribed for students at this stage of advancement, indicated by the preparation for the First Arts Examination, and perhaps Logic is preferable to any other. It might be nearly finished at the 2nd year, and only the more recondite principles left for the B. A. Examination, and not as a separate subject, but as included in Mental Science. The present text-book for Logic is Whately, which is perhaps nearly as objectionable as the text-books complained of. If Logic is prescribed for the First Arts, I would suggest that the text-books be left to the Professors engaged instructing in it, and merely a general elementary knowledge be required by the University. If a text-book must be named,—Fowler, Shedden, Latham, or several others, would be preferable to the one now in use.

DAVID CARNDUFF,
Professor, Berhampore College.

The treatises of Dr. Abercrombie on the "Intellectual Powers" and the "Moral Feelings" being looked upon as unsatisfactory books on Mental Science, it is asked whether their place may not be advantageously filled by a short course of Logic. In order to be able to give a correct answer to this question, it is necessary to ascertain what Logic is, and what amount of preliminary knowledge is requisite in young students to a profitable study of that Science. Logic, as a Science, is an exposition of the operations of the mind in reasoning, or in the discovery of truth. But the operations of the mind in the process of reasoning, cannot be comprehended without some previous knowledge of mental operations in general, for how is it possible for me to understand how my mind acts while engaged in reasoning, if I have no previous knowledge, as to how my mind acts at all under any circumstances? Logic, specially applied

Logic, is the application of some of the principles of Mental Philosophy to the art of reasoning; but how can I apply a thing of which I have no knowledge? It seems clear then, that some knowledge of Mental Science is indispensable to an intelligent study of Logic. I say *an intelligent study of Logic;* for I admit that it is possible, by mere dint of cramming, to make a lad, who has no knowledge of Mental Science, talk glibly of syllogisms, moods, and figures; but whether such an acquaintance with the mere technicalities of Logic will serve to discipline the youthful mind, and to train it to habits of correct thought, may well be doubted. To put a treatise on Logic into the hands of a youth, who has no acquaintance whatever with Mental Science, would, in my humble opinion, be as wise as to put a treatise on Statics or Dynamics into the hands of a lad guiltless of all knowledge of Mathematics. It is on this ground that I would deprecate the substitution, in the First Arts Standard, of a Course of Logic, however short or simple, in the room of Abercrombie's works on Intellectual and Moral Science.

But Abercrombie's treatises are acknowledged on all hands to be unsatisfactory. If they are to be banished from the University, the question is,—What is to be put in their room? There are many elementary works on Mental Science; but all philosophical writers, worthy of the name, have theories or systems of their own, on the justness or unjustness of which theories and systems, the world has not yet made up its mind. The University could not introduce any work of such writers into its curriculum, as the University would not like to commit itself to a particular system of Psychology or Metaphysics; nor would the adoption of such a course conduce to a healthy training of its under-graduates. And yet it seems desirable that those who go up to the Little-go Examination, should have some knowledge of Mental Science.

I know one little book in the English language, which may be advantageously placed in the room of Dr. Abercrombie's

works in the First Arts Standard. The treatise to which I allude, is written by Isaac Taylor, author of the "Natural History of Enthusiasm" and numerous other works, and is entitled "Elements of Thought; or concise explanations of the principal terms employed in the several branches of Intellectual Philosophy," the eleventh edition of which was published in 1866, by Messrs. Bell and Daldy of London. The writer has no system of his own, but contents himself with giving clear, full, and precise definitions and explanations of the leading terms of Mental Philosophy. The author designed it as a "book of reference," a "Summary of Mental Science," and as a "class-book of philosophic themes;" and the brevity, clearness, and precision of style in which it is written, eminently fit it to become an academical text-book. In the hands of an intelligent teacher, Taylor's little book would form an admirable introduction to the study of Psychology, Logic, and Metaphysics.

LAL BEHARI DAY,
Head Master, Berhampore College.

I have the honor to acknowledge the receipt of your Circular letter of the 18th instant, requesting an opinion on the proposed substitution of a short course of Logic for Abercrombie's treatises on Mental and Moral Science, in the Course for the First Examination in Arts, and in reply I beg to state that the proposed change has my entire approval.

H. D. HUBBARD,
Principal.

Joy Narain's College, Benares.

In reply to your letter of the 18th March, 1868, we are of opinion that it is most advisable to require the students to take up a short course of Logic at the First Examination in lieu of Abercrombie's Treatise.

H. DEPELCHIN,
Rector.

St. Xavier's College.

I have the honor to reply to your letter of 18th instant. I entirely concur in the abolition of Abercrombie's books on Mental and Moral Science from the course laid down for the First Examination in Arts, and the substitution for them of a short course of Logic. I would beg to suggest the adoption of Fowler's Elements of Deductive Logic, as the text-book.

C. R. COOKE,
Principal, Delhi College.

I am in receipt of your Circular of the 18th instant, and learn with pleasure that the Vice-Chancellor and Syndicate have in contemplation to exclude, from the First Arts Course, the Treatises of Abercrombie, which I have always considered to be most unsuitable and unsatisfactory text-books. I cordially approve the substitution proposed of a short course of Logic, but at the same time I am decidedly of opinion that the student, before entering on such a course, should have some acquaintance with that part of Psychology, which naturally precedes Logic. He should know, for instance, the leading facts regarding Sensation, Perception, Memory, Association, Imagination, &c. The two courses combined could, in my opinion, be easily mastered in two years by students of average ability, and certainly with much less labour than the treatises of Abercrombie require.

J. W. McCRINDLE,
Principal, Patna College.

In reply to your Circular letter addressed to me at the desire of the Faculty of Arts of the Calcutta University, I beg to state that I do not approve of the proposed substitution of "a short course of Logic" for "Abercrombie's treatises."

Whatever may be the faults of these treatises in a literary and scientific point of view, they do not appear to me so great as to render them unworthy of being used as text-books. They afford materials for the exercise of the thinking powers such

as "a short course of Logic" would not do, for most of those who object to the treatises on literary and scientific grounds, will acknowledge that "short courses" and "outlines" of any subject do not assist students to think for themselves, as they are too brief to give an interesting view of the subjects of which they treat, or to raise questions in such a way as to encourage thought.

My experience is, that native students do take an interest in the questions raised by a study of Abercrombie's treatises.

Secondly, I must enter a strong protest against the disuse of Abercrombie's treatise on Morality, so long as some other treatise on the same subject is not substituted for it. Missionary institutions are not affected by the omissions of the University in the course it provides for the education of the youth of the country, to the same extent that Government institutions are. They have certain defined principles of education, and consider these of more importance than the success of their students in examinations where intellectual excellence only is tested. But what will be the effect in Government institutions if *moral philosophy* be excluded from the course of the University? They will certainly not teach a subject which does not pay, and which has been publicly branded by the controlling authorities of the University on "religious grounds." I say advisedly on "religious grounds," for I see in a notice of the meeting of the Faculty, published in the *Indian Church Gazette*, that it was on this ground that the Faculty of Arts would have excluded the subject, if it had not been for the casting vote of the President. I might ask whether those, whose fear of the History of the Jews and of Abercrombie's treatises is so great "on religious grounds," will be content to stop with their exclusion. I think not. But I leave this phase of the question to be dealt with by those who are on the spot.

In conclusion I think it desirable, on intellectual, moral, and

religious grounds, that Abercrombie's treatise should not be excluded from the University Course.

CHARLES ELLARD VINES,
Principal, St. John's College, Agra.

In reply, I beg to say that, without knowing what may be said in favor of such a change, I am strongly of the opinion that it would *not* be *advisable.*

1. Logic, though *good* and *necessary* in its place, is in no good sense a substitute for Mental and Moral Philosophy. It is not a fair equivalent.

2. Its place (I think) is more properly *after* than before *Metaphysics,*—and certainly it has no right to claim precedence over *Moral* Philosophy.

3. It is an *injury* to the student to deprive him, at one blow, of both Mental and Moral Philosophy, without any fair substitute, just at a time when he so much needs to become acquainted with his own mental and moral faculties.

It is true Abercrombie's treatises are not the best of their kind; still they are better than nothing.

A. HENRY,
Superintendent, Lahore Mission Schools.

The question before the Syndicate is, as I understand, whether a course of Logic should be substituted for (not Mental and Moral Science, but) *Abercrombie's* Treatises on Mental and Moral Science. I would beg to suggest that the alternative should be changed, and that no particular treatise should be specified.

I have myself read Abercrombie's books with advanced students, and I do not think highly of them.

I would venture to propose a short course of Logic, *and* an equally short Treatise on Moral Science, something that would

give a fair view of the *method* adopted in discussing moral subjects.

S. SLATER,
Head Master, Bishop Cotton's School.

In reply to your letter of the 18th ultimo, I have the honor to state, for the information of the Vice-Chancellor and Syndicate of the University, my opinion that it is not desirable to substitute a course of Logic for Abercrombie's works on Mental and Moral Science in the course prescribed for candidates for the First Arts Examination.

No one, who has been engaged in imparting instruction to the youths of this country, will conclude that the native mind is deficient in intelligence, or indeed that it is other than acute to a remarkable extent. But is it alive to what is good and right, and earnest in its pursuit of truth, and in maintaining it when found, in a measure at all corresponding to its general intelligence and attainments? This will hardly be alleged. Indeed, the frequent remark and lament is, that, not wanting in ability, there should be such a lack of principle, of sincerity, and conscientiousness. It seems to me then, that such works as Abercrombie's treatise on morals tends to cure this defect, by inculcating sound moral truth at a season when boys' minds are fast expanding, and when the disparity in the development of their intellectual and moral qualities would rapidly increase, but for this or some similar corrective. A course of Logic would in no way meet the case, but rather increase the evil, by favouring the unequal development. Again, I do not see the peculiar advantage of doubling the time assigned to the study of Logic in particular in the four years' course of undergraduateship. It appears to be giving undue prominence to this particular subject, for which no reason is apparent. At present the course extends over the last two most valuable years of a student's life.

Whether for the purpose of unfolding and enforcing a system of morality in this case, Dr. Abercrombie's little work is the best that could have been selected I will not pretend to decide; possibly not, as it was written for a special class of students not to be found here, and so no doubt it has, and must have, defects when appointed as a Manual for the youths of this country; but viewed as an easy introductory work to boys commencing the study of Moral Philosophy, I do not know of its superior, and would therefore respectfully advocate its retention.

ALFRED SMITH,
Principal, Kishnaghur College.

I have the honor to state that, as this school has been affiliated to the University only since January last, I have very little experience which I can bring to bear upon the question, it is therefore with great diffidence that I can express my opinion.

Viewing the question, however, in the abstract, I should suppose that the proposed change in the course for the First Examination in Arts, which is now before the Syndicate, is a sound one. For, at this examination, the students do not attain such a state of mental culture as would enable them to comprehend the intricate questions involved in psychological inquiries, while the conflicting opinions in Ethics serve only to perplex and confuse minds, which have not undergone a systematic discipline. They should rather, in the first place, make a fair progress in Mathematics, an opportunity for which the limited course fixed for the Entrance Examination can hardly be expected to give.

If not out of place, I would beg leave to state that I share in the opinion of those who consider that Abercrombie's treatises should not form a part of the course in our colleges and schools. In a system of education, founded on religious neutrality, the introduction of such a work, as Abercrombie's Moral Feelings, is an anomaly. It has combined Theology with

Ethics, and made Christianity the basis of true morality. There is in the work a bias towards one religion, which may be regarded as inconsistent with a sound system of philosophy.

It is therefore my humble opinion that the student should take up a short course of Logic at the First Examination in Arts, both because at this stage of his progress, it will be more intelligible to him than Metaphysics, and because the study of it, combined with that of the Mathematical course fixed for the examination, will give his mental powers such a development as may prepare him for the appreciation of the knotty points, both of Psychology and Ethics.

CHUNDY CHURN BANERJYA,
Head Master, Cuttack School.

In reply to your Circular of the 18th ultimo, I beg to forward the accompanying remarks of the teacher of philosophy in this institution. To them I have nothing to add, except that I certainly am of opinion that the contemplated alteration will prove beneficial.

R. BOYCOTT,
Principal, Canning College.

In my opinion the youngest of the students are at too early an age to study Mental and Moral Philosophy. What they do learn, they learn from a mere compendium of Abercrombie's works, and this they learn simply by rote. A short course of Logic, such as is contained in Books II. and III. of Whately's work, would give them a good fundamental knowledge of the technicalities of the science, and prepare them for higher studies. It would be within the comprehension of any lad of ordinary abilities ;—and it would be as impossible to pass a good examination in it, as it would be to pass an examination in Mathematics, by the aid of mere memory.

Abercrombie's works are thoroughly unteachable, he writes in a loose and verbose style ; he expatiates rather than explains ; he is illogical and self-contradictory ; he classifies and re-classifies, causing great confusion in the ideas of the student ; and his philosophy is behind the age. Besides this, he draws many of his illustrations from Scripture, and this makes it awkward for a professor who is teaching Mussulmans and Hindoos.

M J. WHITE, M. A.
Edinburgh University.

I beg to say that the proposal does not commend itself to my judgment. The study of a treatise on Logic might perhaps furnish a better mental discipline, than the study of Abercrombie's works does. In regard to scientific method, Abercrombie's treatises are very defective, and the tutor, who has to expound them, is troubled by the needless iterations and digressions he meets with : but they contain the outlines of two important branches of knowledge, and the study of them is calculated to produce a much greater expansion and elevation of the mind, than can result from the study of an elementary work on Logic. If a large majority of the First Arts candidates continued their studies after attending the University Examination, the proposal would seem less objectionable ; but such is not the case. I suppose that not much more than one-half of the Licentiate Arts students continue their studies after attending the First Arts Examination ; and I think it undesirable, that such a large body as remain, should finish their education without any knowledge of Mental and Moral Science

J. H. ANDERSON,
Principal, Serampore College.

In reply to your letter dated March 18th, 1868, I beg to say that, having been for several years in the habit of using Abercrombie's treatises on Mental and Moral Science, as the text-books in preparing the students of Queen's College, Colombo,

for the First Examination in Arts, my sense of the value of those treatises has been constantly increasing.

The practical character of Dr. Abercrombie's treatises, together with their freedom from abstruse speculations, fits them, in an especial manner, for use in initiating the minds of junior students in metaphysical reasoning—a task, the difficulty of which, can be rightly appreciated by none, except those who have performed it.

But their especial value consists, in my mind, in the view which they give of the great plan of salvation as revealed in the Gospel of Jesus Christ, and of the evidence on which that Gospel rests. No intelligent student can read those little books with care, without obtaining an idea of the Christian scheme of salvation, as it appeared to a wise, learned, and thoughtful man, which it is needless to observe, differs much, both from the vague and unconnected notions which are too often put forward by enthusiastic and well-meaning, but ill-informed, preachers, and from the wilful misrepresentations of infidels.

If those books be removed from the Course, it will be quite possible for a student to have passed the Entrance Examination and the First Examination in Arts (and comparatively few proceed any farther in their University career) without having had any opportunity of becoming acquainted with even an outline of the doctrines of the Christian religion; and it would not be difficult to shew, that, even in a political point of view, it is important that the subject races in our Eastern Empire, should have some correct views of the religious views which their Rulers profess to hold, and to be guided by.

The principle upon which the University Course was originally framed, under the auspices, and probably in great measure by the influence, of those great and able men, Dr. Duff and the late Metropolitan of India, was that of requiring no profession of faith whatever from any of the students, and of putting no books into their hands which could, by their proselytizing character, offend the prejudices, either of heathens or of Maho-

medans; but, at the same time, of requiring them to be acquainted with some works containing sound views of Christian truth.

This latter object, they effected, in the earlier part of the University course, by the adoption of Abercrombie's two treatises, which it is now attempted to get rid of; and, in the latter part, by making Payne and Wayland the text-books on Mental and Moral Philosophy, and by requiring all students, who seek for a Bachelor's degree, to be acquainted with the History of the Jews.

To substitute a short course of Logic for Abercrombie's treatises, as it is now proposed to do, would be, in my opinion, to make a radical change in the character of the University Course, which every friend of India, as well as of the Truth, would have reason to deplore.

BANCROFT BOAKE.

Principal, Queen's College, Colombo.

In answer to yours of the 18th ultimo, I beg to state that, having but recently joined the Educational Service in India, it is impossible for me to give an opinion upon Dr. Abercrombie's treatise based upon actual experience. I have read the book, however, and think it altogether unsuitable for scientific teaching. It has two characteristics especially deserving of notice:—

(1*st.*)—Its assumption of a physiological basis for Mental Science; (2*nd.*)—Its advocacy of Christianity.

1*st.*—That psychology is based upon physiology, is a fact which is every-day obtaining a wider recognition, and on which the superiority of the modern over the ancient methods of enquiry in mental philosophy will mainly consist. But a scientific work, suitable for a text-book in a University, should be confined to ascertained results. The anecdotes about dreaming, insanity, &c. which form so much of the present work, may be excellent provocatives to thought to the general reader, but are unsuitable as a basis for authoritative teaching.

2nd.—As to the second point I wish to state my convictions freely. That Christianity contains the only true morality, is a fact which it is vain to deny. That this is so, depends upon its great generalisation of the unity and brotherhood of man. Rightly understood, it regards man as rising through the veil of the seen to the unseen, through the visible brother to the unseen God. It regards a man, not as an atom round and distinct in himself, but as, only in idea, capable of separation from the great whole, and as deriving the highest good of which his nature is capable from fulfilling the duties imposed by his manifold relations to his fellow-men. Now, such teaching strikes at once at the root of the caste system, the great bane of this country. But in applying it, there is an important difference between ourselves and the Hindoo. With us the sanction of the Christian system is generally based upon tradition, with the Hindoo we must appeal to a standard which we recognise in common with him, *i. e.* to the reason.

Again, the religious attitude which our Government has seen fit to impose upon us, forbids us to inculcate the Christian ethical system from other than a scientific point of view, *i. e.*, we must regard Christ as one among other teachers; we must allow the doctrine to recommend itself as based upon reason but we must rest nothing upon authority. We have further no right to inculcate dogmas which rest mainly upon tradition, however true we ourselves may believe them to be. It cannot, moreover, be denied that there is a general tendency among the more intellectual and highly educated men of the present day to regard Christianity rather in the light of a life than of a theological system.

The best arrangement would be to impart a short course of Logic, with its psychological basis for the First Arts Examination, and to exact a knowledge of Ethics and Mental Philosophy for the degree. One great difficulty is as to text-books. The present diffuse style of writing, operates greatly against our obtaining good philosphical text-books. Again, the union

of the highest mental ability and cultivation, with the pure child-like love of truth, is necessary in the writer, and such a combination is rare We have much good philosophical thinking, but we have no Aristotle to formalise our present knowledge, and perhaps the longer this is deferred, the better. As matters stand, the best possible basis for the study of ethics and mental philosophy would be, a *knowledge from History* of the main directions which the human mind has taken in such enquiries. Mr. Lewes's book, with all its faults, is perhaps the best. Metaphysics must be got up as a subject. Its value is mainly historical, since its chief utility consists in interpreting the phases of human thought. Aristotle's Ethics, with a few introductory lectures on the History of Greek philosophy, might be supplemented by a sketch of the re-appearance of the same questions in modern times. The Christian Ethics might be compared with the teaching of Aristotle, and the difference in the point of view shewn.

I may state in conclusion that, to exclude Ethics and Mental Science altogether from the University Course, is not to be thought of, since metaphysical research is the best possible training for the judgment, combining as it does all the advantages of Mathematics, without the one-sidedness which forms its drawback.

JAMES KIBBLE, M. A. Oxon.
Head Master, Saugor School.

The Vice-Chancellor and Syndicate of the University, having requested those who have been engaged in teaching the subjects of Mental and Moral Science in the First Arts Course, or in examining students upon them, to express their opinions "as to the advisability of requiring students to take up a short course of Logic at the First Examination in lieu of Abercrombie's Treatises," I take the liberty, in stating my opinion, of reviewing two minutes to be found in the published proceedings of the University, which seem to have been instrumental in raising

the present question. One is a letter from Mr. Jardine, of the Lahore Government College to Major Fuller, which was laid before the Syndicate at its meeting on the 26th January, 1867, the other is a minute by Mr. A. W. Croft, of the Presidency College, Calcutta, which was read at the meeting of Syndicate on the 24th February, 1868.

2. One of the writers has allowed his minute to be disfigured by a sentence, which must give pain to those who revere the memory of Dr. Abercrombie. To make wholesale accusations of inaccuracy and of rendering "distorted accounts of counter-theories," and to offer us the choice between ignorance and insincerity as the cause to which the alleged mis-statements shall be assigned, are specimens of that easy exaggeration, which fair criticism can afford to dispense with. Those who were acquainted with that highly cultivated and honourable man, or who know the respect for his memory that still pervades, not only the medical professsion, but also a large portion of society, must find it difficult to confide in the judgment of a writer, whose estimate of Dr. Abercrombie is so manifestly wide of the mark.

3. But the minutes of these gentlemen raise deeper questions than any affecting the continued use of a particular text-book. The arguments of one of them if allowed, must constrain the University authorities, sooner or later, to make still greater changes than those proposed. Both agree in thinking that Psychology and Ethics should be excluded from the First Arts Course, and they evidently look towards the ultimate exclusion of these subjects from the Arts curriculum altogether. Mr. Jardine suggests that Psychology and Ethics might be thrown out of the B. A. Course, "a more thorough examination in Logic and the elements of Political Economy" being substituted for them. Mr. Croft uses arguments against the study of Psychology, &c., by First Arts students, which may be urged with almost equal force against the study of the same subjects by those preparing for the B. A. degree. I fail to see why, holding the views he has expressed, he should not advocate

the exclusion of Psychology and Ethics from the one course as well as from the other. If Mr. Croft himself pauses, others are likely to carry out his argument consistently to its proper result. If valid against the one, it is valid against the other. I hold it is valid against neither: and maintain that the subjects in question must hold an important place in the system of any University which pretends to furnish her *alumni* with the highest education.

4. The abstract character of Mental Science, and the comparative uncertainty that attaches to its conclusions, are insisted on as reasons why the subject should not be retained. Now, while the abstractness and difficulty of Mental Science may be admitted so far, it seems to me that the conclusions we should draw as to the place the study ought to occupy, is precisely the opposite of that arrived at by Mr. Croft. According to him, the student must not be invited to grapple with a subject that requires the exercise of powers which he has not hitherto been accustomed to put forth; he must be forbidden to enter upon a field in which he is not yet able to reach final conclusions; in short, he must not be dealt with as a tyro, because he cannot yet be an adept. But it is tyros, not adepts, that a University has to educate. She puts them in the way of becoming adepts, by stimulating, developing, and training their powers. From the minutes under review, one would infer that the writers consider no department of knowledge fit to form a part of a University system of education, which cannot be taught as a body of demonstrated truth, universally accepted by educated men. On that assumption, it is hard to see the *raison d'etre* of Universities; for youths of ordinary intelligence may acquire a competent knowledge of such subjects by the study of text-books at home. If an Examination Board, empowered to grant degrees, is enough to constitute a University, an expensive educational staff may be spared. If we forget that the aim of a University is, first and above all, to stimulate and train the faculties of the *alumni*, we shall not save ourselves from becom-

ing ere long a mere association for teaching the *Brodwissenschaften*, or 'bread and butter-sciences' for an equivalent in rupees. Mental Philosophy does contain no small amount of truth, on which philosophers of all schools are substantially agreed; but instead of trying to vindicate its right to a place of prime importance on that ground, I hold that its value, as an instrument of education, depends on the fact that there are and must be differences among thinkers to the end of time. All who have a right to be heard on this subject, must be familiar with the views expressed by Sir William Hamilton, both in his lectures and in his celebrated article, "On the study of Mathematics." "It is as the best gymnastic of the mind," he says, "as a mean, principally and almost exclusively conducive to the highest education of our noblest powers, that I would vindicate to these speculations, the necessity which has too frequently been denied them." Again, "the instructor does not profess to teach *philosophy*, but, *to philosophize.*" From this point of view, the difficulties of which Messrs. Jardine and Croft complain disappear. It is of small consequence to a teacher that his pupils are not yet able to penetrate to the heart of a metaphysical problem; if he can bring them to face it, to measure their strength against it, and think for themselves, however crudely, in connection with it, he will have conferred a greater intellectual benefit upon them, than by furnishing a collection of facts, already hewn into shape, and fitted into a system, about which there is no difference of opinion among educated men. Be his own opinions, or those taught in the text-book what they may, the teacher's part is not, primarily, to indoctrinate them with either; but to train them to examine and think for themselves. When Mr. Croft speaks of the student rushing into a hasty dogmatism fatal to intellectual freedom, I do not understand him. I should think intellectual freedom more in danger, when a youth is made familiar only with demonstrated truth. When Mr. Jardine speaks of compelling professors to teach, or pretend to teach opinions with which they must, in many

instances, entirely disagree, I do not understand him. He raises a false issue. Who compels him? Who expects him? If he *must* teach only within the limits of the text-book, without stating his own opinion and those of other men, so far as he knows them, I fail to see why he should be there. This conception of a professor's duty is surely something new.

5. The writers recommend Logic instead of Moral Science in the First Arts Course. I regard the proposals as worthless. The higher Logic would be a valuable discipline, because it exercises the higher faculties after the same manner as Psychology. But the higher Logic is excluded by the nature of the case, as well as by Mr. Croft's argument. It is abstract and difficult, and, therefore, on his principles, not appropriate. Elementary Logic occupies a place not much, if at all, higher than Grammar and Arithmetic, as a mental discipline. In answering Logic questions, average students can easily make perfect numbers. The best students, and those of *mediocre* abilities, stand on a level, superiority of mental power bringing no advantage to its possessor—facts sufficient to set the proposed change in its true light as a step downward, instead of upward.

6. Thus far I have argued, generally, that it is expedient to introduce youths to the study of Mental Science, while yet untrained and immature; be it in the First Arts or the B. A. Course. Mature thought on philosophical themes is not to be met with, except in rare cases, till men have passed beyond the undergraduate course. But such maturity of thought will never be reached by the *alumni* of a University, unless she provides a discipline for them fitted to develope and invigorate their immature powers. I will now consider the question with special reference to First Arts students. I advocate the retention of Psychology and Ethics in the First Arts Course on several grounds.

(1.) My experience as a Teacher and Examiner leads me to do so. I have taught the subject during a period of 5 years;

and have found that it can be studied with profit by youths at that early stage. Of course I neither expected nor demanded maturity of thought; but I have always found that a sufficiently large proportion of the students were interested, stimulated, and improved by the study. As an Examiner, I have been able to trace the impress of Abercrombie, that is, of the First Arts philosophical course, in aspirants for the highest distinctions conferred by the University.

(2.) My recollection of my experience and observation as a student, tells in favour of the same view. In the University of Edinburgh, the students of Arts are introduced to Psychology in the second year: and there are hundreds who regard the period of their attendance on the class of philosophy in Edinburgh, as the time of their intellectual birth.

(3.) First Arts students have reached a stage in their education at which they should be encouraged to attempt that "self-introspection and analysis," which are required for the intelligent study of Psychology and Ethics. In support of this view. I might appeal to many authorities; but I single out the late Professor Jardine of Glasgow, the "venerated preceptor" of Sir W. Hamilton. He affirms the necessity of "inviting the mind, at the commencement of the philosophical course to attend to her own operations, and to record the objects of her consciousness." "If this period shall be allowed to pass without beginning the study of pneumatology, the intellectual habits will, in all probability, never be duly balanced: mental operations will pass unheeded and imperfectly understood," &c. ("Outlines of Phil. Education," pp. 252-3.) Such is the opinion of a practical educator, of whom his more famous pupil says, "He did more for the intellectual improvement of his pupils, than any other public instructor in this country within the memory of man."

(4.) There is another consideration which seems to preclude the University from entertaining the proposal to exclude Psychology from the First Arts Course. It appears from the Uni-

versity Minutes for 1860, that the First Examination in Arts was instituted chiefly, with a view to meet the requirements of the Faculties of Law and Engineering. It was deemed expedient to establish a degree inferior to that of Bachelor, for students who had passed through a certain course of study in these subjects; but a guarantee that the candidates for the lower degree had received a liberal education was thought necessary, and the First Examination was devised by the Faculty of Arts, for the purpose of furnishing this guarantee. The University contemplates the probability that a certain proportion of her students shall not proceed beyond the First Examination; and, since she guarantees their possession of a liberal education, so far, at least, as this can be given in two years, it is highly inexpedient to lay aside so important an instrument of intellectual education as Psychology. It may be expected, at least, that she will not take a step of a revolutionary character, without patiently considering the matter in all its bearings. It is not a text-book that is at stake, but a subject. The question is one of system, of principle, not of detail.

7. Such are some of my reasons for advocating the retention of Psychology in the First Arts Course. No practical difficulties in the way of teaching the subject can justify us in laying it aside. The truth is that, if we succumb to these at all, we may as well eliminate the subject from the one course, as from the other. The best mode of teaching a first class of philosophy is that pursued in the Scottish Universities, where the professors introduce their pupils to the study by suitable lectures, and endeavour to stimulate their thinking powers by means of examinations, conversations, discussions, and by requiring frequent essays on prescribed themes. Much may be said in favour of the plan of the London University referred to with approval in Mr. Jardine's minute, of leaving the choice of books to the lecturer, and requiring from the candidate such knowledge as he ought to become possessed of by attending a course of lectures for one year. But, in this University, a text-book must be appoint-

ed. I am of opinion that the existing text-book is valuable as a popular introduction to the subject, and better suited to the requirements of the students, than any other that can be named. At the same time I demur to the view that the subject must stand or fall with Abercrombie. Various text-books might be suggested, Stewart's Outlines, Selections from Locke, Descartes on Method, &c. By adhering to older books, we avoid the later controversies. It would be the teacher's part to furnish supplementary information. But I see no sufficient reason for making a change. Of course, if the estimate of Abercrombie, formed by Messrs. Croft and Jardine be accepted, its use cannot be defended. But their estimate is very far indeed from being a just one.

(1.) The text-book is condemned because of its *inaccuracy*. That its statements are often wanting in precision is true; but the charge of inaccuracy has been very much exaggerated. Some so-called inaccuracies are due, not to ignorance, but to the state of philosophical enquiry at the time when Abercrombie wrote. A competent and unprejudiced instructor would correct or supplement the text-book, without finding it difficult to use it profitably as the basis of a first philosophical course.

(2.) It is said to be *unscientific*. This is one of the most ambiguous words in our vocabulary. In the absence of definition, I cannot deal confidently with the objection, because I do not understand what is meant. If the gentlemen object to the popular character of the book, I would remind them that young students need to have the subject presented in a popular way. To make a treatise written for advanced thinkers the basis of University instruction, would be ridiculous pedantry. In this sense, Hamilton's lectures are as little scientific as Abercrombie.

(3.) But the worst defect is said to be the theological attitude adopted by the text-book. Mr. Croft brings forward a dilemma which has no bearing on the case.

"Mental and Moral Science have no necessary connexion with theology: still less with any particular body of doctrine." "To look at these subjects exclusively from the point of view of the Bible, is to encourage in the minds of the students who read these books, one of two feelings: if they disbelieve the necessity of the connexion, it tends to throw the Bible into some degree of contempt, as making unfounded pretensions to authority; if they believe it, those who are of a different faith conclude, that true Psychology and Morality are, at any rate, unattainable by *them*."

The dilemma might be of force against persons maintaining the absurd position, that the connexion of Mental and Moral Science with Theology is one of dependence, or that the truths of Philosophy must be derived from the Bible. The text-book teaches nothing of the sort. I am confident that careful students of Abercrombie will neither despise the Bible "as making unfounded pretensions to authority," nor conclude that "true Psychology and Morality are, at any rate, unattainable by *them*." In fact, the writer is completely out. He appears not to have read the book carefully enough to know what the author really teaches.

If the question respect a connexion between Philosophy and Theology arising from their relation, independently, to certain common topics, it will depend on our Ontological views, whether we hold the connexion to be necessary or not. It is a notable fact, that many of the ablest teachers of the former have felt constrained to deal with subjects often assigned to the domain of the latter. Shall we say that a University ought to limit the freedom of her teachers, say of a Hamilton, in this matter? Abercrombie views some of those common topics as presented both in Natural and in Christian Theology. Such developments of thought are worth looking at. They may be considered from a purely philosophical point of view; therefore no reason exists for excluding them from the studies of the University. If, when a Christian man deals with a subject in a Christian fashion, his writings, though otherwise valuable, must be placed on the *Index*, it is hard to see how we shall save our greatest classics from the University ban. The natives of India

will soon be ashamed of such an illiberal policy. But to put works which bear the marks of an author's deep Christian convictions and feelings on the University *Index*, is not only illiberal, but grossly *unacademic*. A University ought to be the home of all culture, and should exclude no subject of study, no mode of viewing the subjects, nothing, in short, that may serve to extend and enlarge the culture of her *alumni*.

8. In conclusion, it is my decided opinion that Logic should not be substituted for Psychology in the First Arts Course—that though it would be better to have the subject taught as it is in the Scottish Universities, or in the colleges connected with the University of London, it is questionable if either could be worked with success in this University—and that Abercrombie, supplemented as it ought to be by the instructor's prelections, is a thoroughly serviceable book. I hold, moreover, that, even should Abercrombie be thrown out, the subject ought not to be abolished; and that though no similarly suitable text-book is available, a book of good selections might form the basis of a philosophical course. If the University throw out Psychology and Ethics, she will reject what has been regarded as the Mother-Science, the *philosophia prima*, from the time of the Greek schools till now; and decline to impart to her students that true dialectical discipline which the greatest thinkers for 2,000 years have deemed the best gymnastic for the mind.

JOHN D. DON,
Late of the Free Church Institution, Calcutta.

As one deeply interested in Education, especially in India and Ceylon, I wish to make an earnest protest against the change proposed in the Calcutta Course, *viz.* to substitute the rudiments of Logic for Abercrombie's works. I am convinced that the effect would be simply to lessen the value of the test which the present Course gives. I have my old Oxford experiences (where I was both College Tutor and Public Examiner)

to support me in saying that Logic is a most unsatisfactory element in a course of general reading, where you do not follow up the teaching. On the contrary, with his admitted errors, Abercrombie forms an exceedingly useful text-book (and here I speak from my Ceylon experience) and ensures something like a real acquaintance with the subject which he treats. I could very easily meet Mr. Croft's objection, and I am surprised at his statement that "Mental and Moral Science have no necessary connexion with Theology"—whereas it is from revelation alone that we obtain the *explanation* of some of the admitted difficulties in Ethics. I speak from a scientific, not a religious ground, when I say this. No student of Aristotle and Butler can fail to see the close connexion between the two—Morality and Religion. It does not need, that a man be a Christian to appreciate the ethical importance of Christianity, and it would be an act of suicidal simplicity if it was not worse—to cut off all our Indian students from all insight into the wondrous *ethics* of Christianity, for fear of seeming to wish to influence them in its favour.

I have no more time than to protest against the proposed change most earnestly. I am convinced it would act most prejudicially, and it would render the Course required, already somewhat unsatisfactory and meagre, positively of no value.

PIERS COLOMBO.

I wish to add a few remarks to my former suggestions in favour of substituting Logic for Abercrombie's two treatises in the First Arts Course. I write with especial reference to Mr. Don's exhaustive minute; partly because his remarks seem to include all the arguments that have been brought forward against the proposed change; and partly to protect the Syndicate from a misapprehension of the meaning of my proposal, which Mr. Don seems to have fallen into.

2. Mr. Don infers from Mr. Jardine's and my own suggestions that "they evidently look towards the ultimate exclusion

of these subjects from the Arts curriculum altogether;" and he spends considerable argument, in much of which I cordially agree, to show that such a result is to be deplored. He quietly assumes, that is, the contradictory of my own proposition, and proceeds to overthrow the unsubstantial phantom he has set up. By what subtle ingenuity he could have extracted such a meaning from my remarks, I fail to see. I thought I had made it sufficiently clear that my only object in proposing the change was to introduce consistency and sequence into a subject which I conceive to be now wanting in those qualities. This, I hoped, would result from a change in the order of teaching the subject; whereby greater intellectual fruits would be borne at less cost of labour. Mental and Moral Science would be relegated to the B. A. degree, in order that the subject might be more intelligently and completely studied after its foundations had been firmly laid in the First Arts Course. All Mr. Don's remarks on the value of getting the students to face a difficult problem, to grapple with, and measure their strength against it, I cordially indorse; only I maintain that we ought not to send them to the contest wholly unprepared. Logic is the gymnasium which fits them for the more formidable fighting-ground. The moral value of facing and grappling with an enemy against whom success is hopeless, seems to me as doubtful, as to encourage such a contest is heartless.

3. Besides the above argument, based on a misconception, Mr. Don urges further against Logic that the study is worthless. "The best students," he writes, "and those of *mediocre* abilities, stand on a level; superiority of mental power conferring no advantage on its possessor." When I read this astounding statement, I can only ask Mr. Don to refer to any record of an examination in Logic that he may have conducted: if he does not find as wide a difference between the marks given to the best and the worst papers as in any other subject, his experience utterly contradicts mine.

4. Mr. Don appears to think that Logic, as advocated by me, consists solely in transformations of equivalent sentences, and requires no reference to mental operations. But, I ask, how is it possible to learn Logic, without an insight into the obvious phenomena of mind, as distinguished from theories about its higher relations? Elementary Psychology is the necessary preliminary of Logic; but the questions involved are, What is meant by an act of perception, or an act of judgment? not, what is the relation of the mind to the world? or, what is the origin of our Natural Beliefs? The latter, indeed, I would defer to a riper stage of culture; but the former are elementary questions which are indispensable to any real knowledge of Logic. In my earlier memorandum I expressly advocated the study of Logic on the ground that "the elementary psychological knowledge and power of abstraction which it implied, would be a most valuable aid to the study of Mental and Moral Science for the B. A. degree;" and I referred, in support of my proposal, to the Oxford system of preparing the mind for psychological and ethical inquiry by a two years' course of Logic.

5. Mr. Don takes exception to the terms in which I spoke of Dr. Abercrombie's treatises; the charge, he thinks, is much exaggerated. I wished to express my strong conviction of the utter unsuitableness of the work as a text-book; and my objections are not met by reference to the esteem in which Dr. Abercrombie was widely held:—the Syndicate, however, has now ample materials for forming its own judgment. Mr. Don charges me with unfairness *and* with want of judgment: my estimate might be due to either one of these causes; it cannot very well be due to both.

6. On the theological question, whether Dr. Abercrombie founds the doctrines of philosophy on the Bible, Mr. Don meets my assertion with a contradiction: "The text-book," he says, "teaches nothing of the sort." As he thinks fit to add that "the writer has not read the book carefully enough to know

what the author really teaches," I am compelled to justify myself by giving, in condensed forms, a few selections taken from one of the treatises, (Moral Feelings, 12th ed. London. 1859.)

a. "He who should trust to his Reason alone in moral subjects, and neglect the light which Revelation gives, is comparable to the man who trusts to his naked eye, rather than to the telescope in studying the heavens." (p. 6.)

b. "We are not entitled to acknowledge the operation of the moral principle in any man, who is not at the same time actuated by the love of God." (p. 69.)

c. "The truths of revealed religion are supported by a weight of miraculous evidence, carrying absolute conviction to the mind of every candid inquirer. If he rejects them, it will be owing to previously formed prejudice, or to vitiated moral feelings." (p. 87.)

d. "Philosophy teaches us that some men require a complete moral transformation; Christianity informs us that it is required by *all.* When the inductions of science and the dictates of revelation harmonise to this extent, who shall dare to assert that the latter are not truth?" (p. 98.)

e. "The highest effort of human science fail to answer this momentous question: we are then called upon to humble our reason before the dictates of revelation; and thence arrive at a full conviction of the necessity of Christian truth." (p. 112.)

f. "Philosophy fails us, and we are called to submit the inductions of our reason to the testimony of God." (p. 114.)

g. "Christianity is very often rejected by men of great intellectual power, because they lack sincerity, humility, and candid love of truth." (pp. 118, 119.)

h. "The great system of Christian truth, harmonious and consistent in itself, and challenging the approbation of the soundest understanding, reveals also a provision for purifying the moral nature; and this in every case accompanies a dispensation of mercy to those who receive it." (p. 191.)

These passages, (and more might be cited,) are merely definite expressions of the tone that pervades the whole work. I do not see what other conclusion can be drawn from them, except this one:—that those who do not accept the Christian revelation, must fail either in the knowledge or in the practice of morality. I will only add that, if I seem here to be assailing or to be carping at sentiments which commend themselves to every Christian man, I have to thank Mr. Don for driving me to this position.

A. W. CROFT.

RESOLUTION:—

After giving their best consideration to the opinions and proposals which the discussion of this question has elicited, the Syndicate recommend, for the approval of the Faculty of Arts, the following revised standards in Philosophy for the First Examination in Arts and the Examination for B. A.:—

First Examination in Arts.

Reid's Inquiry.
Butler's Sermons, 1, 2, 3, and 8, with Preface.

B. A. Examination.

Hamilton's Metaphysics.
Fowler's Logic.
Fleming's Moral Science.

55. Read an application from the Principal of La Martiniere College, Lucknow, for the affiliation of that Institution in Arts.

RESOLVED:—

That the affiliation be recommended for the sanction of the Governor-General in Council.

56. Read letter from the Executors and Trustees of the

late Hon'ble Prosonno Coomar Tagore, C. S. I. forwarding an extract from his Will.

ORDERED :—

That the letter and extract be printed and brought forward again at the next meeting of the Syndicate.

57. Read the following Notification by the Governor-General in Council :—

(NOTIFICATION.)

EDUCATION.

Fort William, the 27th October, 1868.

It is hereby notified that His Excellency the Viceroy and Governor-General of India in Council has, at the suggestion of the Right Hon'ble the Secretary of State, resolved upon the establishment of nine Scholarships tenable in England, of which two have been allotted to the Lower Provinces of the Bengal Presidency, to be held by Natives of India desirous of qualifying themselves for any of the liberal professions, or for the Civil and other Services in this country. The terms on which these Scholarships will be given, are fully explained in the correspondence on the subject, published in the Supplement to this *Gazette.*

2. In furtherance of the objects therein set forth, the Lieutenant-Governor is pleased to direct that all candidates for the Scholarship open to public competition, should send in their names to the Director of Public Instruction not later than the 1st December 1868, with a certificate of good character, and of their age not exceeding 21 years, signed by the Head Master of the School or College at which they have been educated. It should also be stated whether they have passed the Entrance Examination and the First Examination in Arts.

S. C. BAYLEY,

Offg. Addl. Secretary to the Govt. of Bengal.

ORDERED :—

To be recorded.

58. Read letter from the Rev. J Barton on the method of marking at the Examinations in Arts.

ORDERED :—

That Mr. Barton's letter be referred to the Senior Board of Examiners for consideration and report.

59. The following bills of contingencies were passed :—

1	Bill Indian Daily News for Advertisement,	Rs.	33	12	0
1	Ditto Englishman Press for ditto, ...		12	3	0
6	Ditto for Service Stamps, ...		310	0	0
1	Ditto for Arranging the Seats for the Examinations, ...		322	8	0
1	Ditto expenses incurred during the Entrance Examinations held in the Free Church Institution, ...		198	0	0
1	Ditto ditto in the Hindu School, ...		127	4	0
1	Ditto ditto in the General Assembly's Institution,		43	0	0
1	Ditto expenses for conducting the Government Scholarship Examination tenable in England,		200	0	0
1	Ditto expenses incurred in the office, ...		255	11	0
1	Ditto conveyance hire of Teachers for superintending the Examination, ...		60	0	0
1	Ditto Extra Duftories and for sundry work, ...		74	13	0
1	Ditto for Printing Job Work, ...		624	10	0
1	Ditto expenses incurred during the Examination held at Delhi, ...		53	13	0
1	Ditto ditto at Burrisaul, ...		46	15	9
1	„ „ at Benares, ...		104	8	0
1	„ „ at Bancoorah, ...		40	3	6
1	„ „ at Berhampore, ...		89	5	6
1	„ „ at Bhagulpore, ...		25	0	3

1	Bill ditto at Kishnaghur,	...	...	76	1	9
1	„ „ at Hooghly,	...	...	157	7	3
1	„ „ at Cuttack,	...	...	19	4	0
	Total, Rupees,		...	2,874	8	0

J. SUTCLIFFE,
Registrar.

(Confirmed)
W. S. SETON-KARR,
Vice-Chancellor.

MINUTES

OF

THE FACULTY OF ARTS.

FOR THE YEAR 1868-69.

No. 2.

The 25th January.

Present:—

REV. K. M. BANERJEA, *in the Chair.*
REV. E. C. STUART.
REV. J. P. ASHTON.
REV. W. C. FYFE.
MR. H. F. BLANFORD.
MR. ATKINSON.
REV. T. SKELTON.
BABU PROSANNA KUMÁR SARVÁDHIKÁRI.
REV. J. BARTON.
REV. DR. OGILVIE.
BABU RAM CHUNDER MITRA.
" ROMANATH TAGORE.
" PEARY CHAND MITRA.
" KHETTER MOHUN CHATTERJEA.
MR. J. SIME.
MOULVIE ABDOOL LUTEEF KHAN BÁDHÁDOOR.
MR. WOODROW.

60. The Faculty proceeded to consider the question of maintaining, modifying or abolishing the present Regulation regarding the age of candidates for the Entrance Examination.

It was moved by Mr. Atkinson, and seconded by Mr. Woodrow—

That the certificate for admission to the Entrance Examination be altered as follows—*viz.* by omitting the words "the above-named candidate has, to the best of my belief attained the age of 16 years," and substituting the words "the above-named candidate will, to the best of my belief, have attained the age of 16 years, on the 1st March next."

The following amendment was moved by Babu Peary Chand Mitra, and seconded by the Rev. J. Barton—

That the present regulation as to the age of candidates for the Entrance Examination be abolished.

The amendment was put to the vote, and carried.

61. The Registrar having represented that it was necessary to extend the notice to be given by candidates of their intention to appear at the Examinations in Arts from fourteen days to thirty days.

It was moved by Mr. Atkinson, and seconded by Mr. Woodrow—

That the word "thirty" be substituted for "fourteen" in Clause 3 of the Regulations for Entrance, First Examination in Arts, and Bachelor of Arts.

Carried.

62. The Faculty proceeded to consider the question of adopting, on the recommendation of the Syndicate, the following standards in History at the Examination in Arts in lieu of those now prescribed by the Regulations :—

Entrance Examination.

Outlines of the History of India.

Outlines of the History of England, as in Dr. Collier's History of the British Empire (Nelson's School Series).

First Examination in Arts.

Taylor's Manual of Ancient History.

B. A. Examination.

History of India during the Hindu, Mahomedan and British periods down to 1835.

History of England, (Student's Hume).

The Rev. Mr. Barton moved—

That the recommendation of the Syndicate be adopted.

Carried unanimously.

63. The Faculty proceeded to consider the question of adopting, on the recommendation of the Syndicate, the following revised course of Philosophy and Logic for the First Examination in Arts, and the B. A. Examination.

First Examination in Arts.

Reid's Inquiry.

Butler's Sermons 1, 2, 3, and 8 with Preface.

B. A. Examination.

Hamilton's Metaphysics.

Fleming's Moral Philosophy.

Fowler's Logic.

It was moved by Mr. Atkinson, as an amendment on the proposals of the Syndicate, and seconded by Babu Peary Chand Mitra—

(*a*) That the course for the First Examination in Arts be—

Psychology, as in Reid's Inquiry, or in Abercrombie's Intellectual Powers.

Logic, as in Fowler.

(*b*) That the course for the B. A. Examination be—

Psychology, as in Hamilton's Metaphysics.

Moral Philosophy, as in Fleming.

The amendment was put to the vote, and carried.

64. It was moved by Babu Peary Chand Mitra, and seconded by Babu Khetter Mohun Chatterjea—

That the Vice-Chancellor and Syndicate be requested to invite His Excellency the Chancellor to preside at the coming convocation for conferring degrees.

Carried.

J. SUTCLIFFE,
Registrar.

(Confirmed)
K. M. BANERJEA
President.

MINUTES

OF

THE SYNDICATE.

FOR THE YEAR 1868-69.

No. 8.

The 29th January.

Present :—

THE VICE-CHANCELLOR, *in the Chair.*
MR. ATKINSON.
REV. DR. OGILVIE.
DR. F. N. MACNAMARA.
COL. NICOLLS.

65. The Registrar reported, that he had received, from the Executors to the Estate of the late Baboo Eshan Chunder Bose, two Government 5 per cent. notes of 1856-57 *viz.* No. 020453 for Rs. 10,000, and No. 023570 for Rs. 2,000 and that he had lodged the same in the Bank of Bengal for safe custody. Further, that he had given the Executors a receipt for the same, on behalf of the University.

ORDERED :—

That the course pursued by the Registrar be approved.

66. Read the following report of the Junior Board of Examiners on the result of the Entrance Examination.

Calcutta, 26th December, 1868.

SIR,—We have the honor to forward, for the approval of the Vice-Chancellor and Syndicate, the result of the Entrance Examination.

Seventeen hundred and thirty-four candidates were registered for Examination, and we have passed 892. Of the successful candidates, 146 have been placed in the first division, 435 in the second division, and 311 in the third division.

The Examination has been conducted in accordance with the rules laid down in our letter of appointment, and we append the names of the successful candidates.

We have the honor to be,

Sir,

Your most obedient Servant,

K. M. BANERJEA,

President.

E. Baron, J. K. Rogers, J. Bruce, J. Wilson, C. H. Tawney, J. S. Beaumont, Harináth Nyáratna, Gopal Chandra Banerjea, Rájkristo Banerjea, Brojonath Surma, H. Blochmann, R. Parry, J. P. Ashton, J. Anderson, B. Larcher, J. M. Scott, C. A. Martin, M. Mowat, R. Dick, *Examiners.*

ORDERED :—

That the report be confirmed, and the names of the successful candidates published in the *Gazette.*

67. Read the following report of the Senior Board of Examiners on the result of the First Examination in Arts.

Calcutta, 26th December, 1868.

SIR,—We have the honor to forward, for the approval of the Vice-Chancellor and Syndicate, the result of the First Examination in Arts.

Four hundred and twenty-three candidates presented themselves for Examination, of whom 12 passed in the first, 87 in the second, and 103 in the third division ; 3 were absent during the whole or part of the Examination, 7 were expelled from Examination for using unfair means, and 217 have failed.

We have the honor to be,

Sir,

Your most obedient Servant,

K. M. BANERJEA,

President.

A. W. Croft, J. Ogilvie, C. H. Tawney, J. S. Beaumont, H. Blochmann, Maheschandra Nyáratna, W. C. Fyfe, K. Deighton, J. Skelton, M. H. L. Beebee, J. Sime, J. C. Nesfield, *Examiners.*

ORDERED :—

That the report be confirmed, and the names of the successful candidates published in the *Gazette.*

68. The Duff Scholarships, for 1869, were awarded to the under-mentioned students.

1.	Sivnáth Bhuttácharya, ...	Sanskrit College.
2.	Harihar Náth, ...	Patna College.
	Kunjavihari Gupta, ...	Presidency College.
3.	Ramánáth Datta, ...	Free Church Inst.
4.	C. Harvey, ...	Doveton College.

69. Read the following report of the Senior Board of Examiners on the result of the Examination for the degree of B. A.

Calcutta, 25th January, 1869.

SIR,—We have the honor to forward herewith, for the information of the Vice-Chancellor and Syndicate, the result of the B. A. Examination.

One hundred and seventy-four candidates were registered for Examination, of whom fourteen have obtained the standard required for passing in the first class, thirty-three in the second, and thirty in the third. Four candidates were absent, and six were expelled from the Examination for attempting to pass the Examination by unfair means. Eighty-seven candidates have failed.

The Examination has been conducted in accordance with the instructions contained in our letter of appointment.

We have the honor to be,

Sir,

Your most obedient Servant,

K. M. BANERJEA,

President.

A. W. Croft, J. Ogilvie, C. H Tawney, J. S. Beaumont, H. Blochmann, Maheschandra Nyaratna, W. C. Fyfe, K. Deighton, T. Skelton, M. H. L. Beebee, J. Sime, J. C. Nesfield, W. G. Wilson, T. Anderson, *Examiners.*

ORDERED :—

That the report be confirmed, and the names of the successful candidates, hereto appended, published in the *Gazette.*

70. The undermentioned graduate was elected University Scholar for 1869, on the foundation of the Maharaja of Vizianagram, and also Eshan Scholar for 1869.

Kártikchandra Mitra, ... Presidency College.

71. The Registrar reported that, in accordance with the resolution of the Syndicate (Vol. XII. para. 58), Mr. Barton's letter on the system of marking in English at the University Examinations, had been referred to the Senior Board of Examiners for an expression of their opinion, and that after a full discussion at the meeting of the Board, Mr. Barton had requested permission to withdraw all that portion of the letter which related to the system of marking, and to refer to the Syndicate the question of raising "the pass standard, *in all subjects* for the Entrance to 33 per cent., or at any rate in Mathematics."

The Syndicate proceeded to discuss the question thus referred to them, and it was resolved :—

(*a*) That the pass standard for the Entrance Examination be raised to 33 per cent. in Mathematics at all future Examinations.

(*b*) That notice of the change be sent to the Directors of Public Instruction, with a request, that they will take steps to make it known in all schools under their charge.

72. Read report of the Examiners, appointed to conduct the Examination for a Government Scholarship tenable in Great Britain, recommending that the Scholarship be awarded to Anandarám Baruá, of the Presidency College.

ORDERED :—

That Anandarám Baruá's election be confirmed.

73. The following gentlemen were appointed to conduct the Examinations in Medicine for 1869.

Dr. Partridge,.....	In Anatomy. [Anatomy.
Dr. Ewart, ...	„ Physiology, and Comparative
Dr. Wm. Palmer, ...	„ Botany, and Materia Medica.
Dr. N. Chevers, ...	„ Medicine and Midwifery.[gery.
Dr. Fayrer,.....	„ Surgery and Ophthalmic Sur-
Dr. F. N. Macnamara, ...	„ Chemistry, and Medical Juris- [prudence.

74. Read proceedings of a meeting of the Faculty of Arts, on the 25th January.

RESOLVED :—

That the resolutions of the Faculty regarding the age of Entrance candidates, and the extension of notice to be given by candidates of their intention to appear at the Examination, be laid before the Senate for confirmation; also, that the revised standards in History and Philosophy, adopted by the Faculty, be submitted to the Senate, with a recommendation that they be sanctioned.

75. Read an application, from Honorary Secretary of the Diocesan Board of Education, for the affiliation of the Mussooree School in Arts.

ORDERED :—

That the affiliation be recommended for the sanction of the Governor-General in Council.

76. Read an application from Mr. Atkinson, for the affiliation of the Chittagong School in Arts and Law, the affiliation in Arts being for the First Examination in Arts.

ORDERED :—

That the affiliation be recommended for the sanction of the Governor-General in Council.

77. Read letter, No. 5 of 7th instant, from the Government of India, sanctioning the affiliation of La Martiniere College, Lucknow, in Arts, from 1st January, 1869.

ORDERED:—

To be recorded.

78. Read again the following letter, from the Executors of the late Prosonno Coomar Tagore, C. S. I., forwarding an Extract from his Will.

To J. SUTCLIFFE, ESQ., M. A.
Registrar, University of Calcutta.

SIR,—We have the honor to request you will be good enough to submit to the Senate of the Calcutta University the enclosed Extract from the last Will of the late Hon'ble Prosonno Coomar Tagore, C. S. I., from which they will see that the Testator has made provision for the appointment of a Law Professor to be called "The Tagore Law Professor," who "shall read or deliver yearly at some place within the town of Calcutta, one complete course of Law Lectures, without charge to the students and other persons who may attend such lectures." These lectures are to be printed, and not less than 500 copies thereof "distributed gratuitously."

As long as we cannot invest in Government securities such a sum of money as will produce the monthly sum of 1,000 rupees, and make over the same to the University, we shall be happy to pay the above amount (1,000 rupees,) every month as directed in the Will, on your letting us know the arrangement which the Senate may be pleased to make with a view to give effect to the intentions of the testator.

We take this opportunity to enquire, whether students, who may attend the lectures, will be allowed the privilege of passing the University. Examinations in Law without belonging to any affiliated Institutions, and thus qualifying themselves for the profession. We need hardly add, that unless that privilege be accorded, the professorship will scarcely have attraction, and the great object of the testator to provide

free and sound legal education for Indian youths will be necessarily frustrated.

We have the honor to be,

Sir,

Your most obedient servants,

WOPENDRO MOHUN TAGORE,
JOTEENDRO MOHUN TAGORE,
DOORGAPROSAD MOOKERJYA,

Executors and Trustees to the Will of the late Prosonno Coomar Tagore.

Calcutta, the 11*th December*, 1868.

Extract from the Will of the Hon'ble P. C. Tagore, C. S. I.

I am desirous of founding a Law Professorship to be called "The Tagore Law Professorship" and of providing an adequate remuneration for the Professor who shall fill the chair provided by me. I direct that my Trustees or Trustee do and shall as soon as may conveniently be after my death invest in Government Securities such a sum of money taken from my personalty or by degrees from the income of my real estate at the discretion of my Trustees or Trustee as will produce the monthly sum of 1,000 rupees, and that when such sum has been invested, the same may be assigned, transferred and made over to the University of Calcutta to be held upon the following Trusts, that is to say: In Trust to pay out of the interest accruing due therefrom the annual sum of 10,000 rupees, by equal monthly payments to the "Tagore Law Professor" for the time being, and in Trust to apply the residue of the interest in the manner hereinafter mentioned. And I desire that until such sum shall have been so invested and made over as hereinbefore directed my said Trustees or Trustee shall either from the proceeds of my personal estate or from the rents, issues and profits arising from my real property, pay the sum of 1,000 rupees a month to the University of Calcutta to be applied by the University in the same manner and for the same purposes as the interest to accrue due from the

funds which I have hereinbefore directed to be made over to the University. And I declare that the right of appointing a Professor to the said "Tagore Law Professorship" and of removing or dismissing the incumbent therefrom shall be vested in the Senate of the University. And that the first appointment shall be made so as to begin to take effect not later than the end of one year from the date of my death, my Will is, that the "Tagore Law Professor" shall read or deliver yearly at some place within the Town of Calcutta one complete course of Law Lectures without charge to the Students and other persons who may attend such Lectures. Within six months after the delivery of each course of Lecture the Lectures shall be printed and not less than 500 copies thereof shall be distributed gratuitously. I desire that the expense of such printing and distribution may be defrayed out of the residue of the annual interest of the said fund. Whatever portion of the residue may remain after defraying the expenses, I desire that it may be devoted to the printing and publication of approved works on Law or Jurisprudence. It is my will that the said "Tagore Law Professorship" shall, save as herein provided, be as to the kind of law which is to be taught and in all other matters and things regulated by and subject to the control of the Senate of the said University.

(True copy.)

DOORGAPROSAD MOOKERJYA,

For self and co-Executors.

ORDERED:—

That the Executors and Trustees be informed, that the Faculty of Law will be moved to draw up a scheme, in accordance with the terms laid down by the Testator, which will be submitted to the Senate for sanction; also, that the request preferred in the last para. of their letter, being contrary to the Regulations of the University, is inadmissible.

79. The Registrar represented that it was desirable to increase the remuneration of each of the Entrance Examiners in the first, third, and fourth day's subjects of Examination by 100 Rs. on account of the unusually large number of candidates (1734) who came forward; also, that for the same reason, an additional fee of 135 Rs. to each of the Law Examiners should be granted.

ORDERED :—

That a letter be addressed to the Government of India setting forth the circumstances under which an additional grant of Rs. 870 was required for Examiners' fees, and pointing out that the fees levied from candidates are in excess of the Budget estimate by more than the sum now applied for.

J. SUTCLIFFE,
Registrar.

(Confirmed)
W. S. SETON-KARR,
Vice-Chancellor.

ENTRANCE EXAMINATION, 1868.

Comparative Table shewing the number of candidates sent forward from each School or College, the number passed, and the number failing to obtain the minimum marks allotted to each separate subject:—

Names of Institutions.	No. of Candidates.	Passed in the			Failed in				
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language.	History and Geography.	Mathematics.	Absent.
Agra Collegiate School, ...	7	1	4	1	0	0	0	1	
Agurpara C. M. S. Institution, ...	8	1	4	2	0	0	0	1	
Ajmere Collegiate School,	3	0	2	0	0	0	0	1	
Ajodhia A. V. School, ...	4	0	0	1	3	1	1	3	
Allahabad Zillah School, .	3	0	0	1	1	1	0	1	1
Ampta School, ...	4	0	0	0	4	2	0	3	
Allygurh High School, ...	7	0	1	2	2	0	0	1	2
Andool School, ...	5	0	1	1	2	0	1	2	
Arrah School, ...	5	0	0	0	4	0	3	5	
Badla Singarcone School,	4	0	0	1	3	1	1	2	
Bagnan Aided School, ...	1	1	0	0	0	0	0	0	
Bagnapara Aided School,	2	0	0	1	1	0	0	1	
Balasore School, ...	5	0	2	1	2	0	0	1	
Balgorah A. H. C. E. School, ...	2	0	0	0	2	0	1	1	
Baliati School, ...	4	0	0	1	2	1	1	2	
Bally Seminary, ..	1	0	1	0	0	0	0	0	
Bancoorah School, ..	16	1	3	0	8	0	0	6	
Bangla Bazar School, ...	21	0	2	2	15	6	7	14	
Bansbaria Free Church Mission School, ...	4	0	0	4	0	0	0	0	
Bansbaria Evening School,	5	0	1	0	3	3	3	4	
Baptist Mission School, Monghyr, ...	1	0	0	0	1	0	0	1	
Baraset School, ..	10	0	2	4	3	0	0	2	
Carried forward,...	122	4	23	22	56	15	18	52	3

Names of Institutions.	No. of Candidates.	Passed in the			Failed in				
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language.	History and Geography.	Mathematics.	Absent.
Brought over,...	122	4	23	22	56	15	18	52	3
Bareilly Collegiate School,	18	4	13	0	0	0	0	1	
Barrackpore School, ...	8	0	1	2	4	1	0	3	
Barripore School, ...	7	2	2	0	1	0	0	3	
Beauleah School, ..	12	0	5	3	2	0	0	2	
Beerbhoom School, ...	21	0	3	3	10	6	5	12	1
Beersingah A. S. School,	5	0	2	2	1	0	0	1	
Behala Mission School, ...	5	0	3	1	1	0	0	1	
Bengal Academy, ...	9	1	2	2	2	3	1	3	
Berhampore Collegiate School, ...	31	4	6	6	9	3	2	13	
Bhagulpore School, ...	9	3	4	1	0	0	0	1	
Bhastara Aided School, ...	3	0	1	1	1	0	1	1	
Bhowanipore Union Academy, ...	7	0	4	2	1	0	0	0	
Bishop's College, ...	4	0	2	2	0	0	0	0	
Bishop's School, Nagpore,	2	0	0	0	0	2	0	1	
Bishop's School, Simla, .	1	0	1	0	0	0	0	0	
Bishop Wilson's School, Chatra, ...	3	0	0	1	2	0	0	2	
Bogra School, ...	7	2	2	1	1	0	0	0	1
Boroe Seminary, ...	4	0	1	0	3	0	0	0	
Bulrampore Maharajah's School, ...	4	0	0	1	0	0	0	0	3
Bullagur School, ...	4	0	2	1	0	0	0	1	
Bullutee School, ...	5	0	2	1	2	0	0	0	
Burdwan C. M. S. Institution, ...	12	0	0	5	4	1	1	5	
Burdwan Maharajah's School, ...	12	1	4	3	3	1	0	3	
Burranogur Hindu School,	3	0	3	0	0	0	0	0	
Burrisa Aided School, ...	1	0	0	1	0	0	0	0	
Burrisaul School, ...	12	1	1	4	4	0	2	4	
Carried forward,...	331	22	87	65	107	32	30	109	8

Names of Institutions.	No. of Candidates.	Passed in the			Failed in				
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language.	History and Geography.	Mathematics.	Absent.
Brought over, .	331	22	87	65	107	32	30	109	8
C. M. School, Jubbulpore,	3	0	1	1	1	1	0	0	
C. M. School, Meerut, ...	3	1	0	0	2	0	1	1	
C. M. School, Umritsur,...	2	0	0	1	0	0	0	1	
Cachar School, ...	4	0	1	1	1	0	1	2	
Calcutta Free Church Institution, ..	39	7	12	9	6	0	4	5	
Calcutta Mudrissa, ...	8	1	4	1	1	0	0	2	
Calcutta Seminary, ...	6	0	0	1	3	2	2	4	1
Calcutta Training Academy, ...	24	0	1	2	16	5	10	17	
Calcutta Training Institution, ...	10	0	1	0	6	2	4	7	
Canning College, Lucknow,	20	5	10	1	2	0	2	3	
Chinsurah Evening School,	6	0	0	0	5	1	1	5	
Chinsurah Free Church Institution, ...	33	0	10	7	13	1	2	6	
Chinsurah Hindu School,	8	0	1	1	4	1	2	4	
Chittagong School, ...	11	0	3	2	5	3	2	4	
Christ Church School, Cawnpore, ...	4	0	1	1	2	0	0	1	
Colingah Branch School, .	8	1	1	1	5	2	2	4	
Commillah School, ...	4	0	1	0	3	0	1	3	
Coomercolly A. V. School,	4	0	1	0	3	0	0	2	
Cossipore School, ...	13	1	4	0	8	2	3	7	
Culna Free Church Branch School, ..	3	0	0	1	0	0	0	2	
Culna Training School, ...	1	0	0	0	0	0	0	1	
Cuttack School, ...	9	0	4	3	2	0	1	1	
Cutwa School, ..	5	0	0	1	1	0	0	2	1
Dacca Collegiate School,...	29	5	11	5	7	3	1	0	
Debroogur School, ...	3	0	0	0	2	0	2	3	
Delhi Collegiate School,...	10	2	5	0	3	0	2	0	
Carried forward,...	601	45	159	104	208	55	73	196	10

Names of Institutions.	No. of Candidates.	Passed in the			Failed in				
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language.	History and Geography.	Mathematics.	Absent.
Brought over, .	601	45	159	104	208	55	73	196	10
Dera Ghazi Khan Government School, ...	2	0	1	1	0	0	0	0	
Digapotia School, ...	2	0	1	1	0	0	0	0	
Dinagepore School, ...	3	0	0	1	0	0	0	2	
Doveton College, ...	18	6	5	2	3	3	1	3	
Dushghurah School, ...	1	0	1	0	0	0	0	0	
Free Church Institution, Nagpore, ...	1	0	0	0	1	1	0	1	
Free Church Institution, Sonatigree, ..	1	0	0	0	1	0	0	1	
Furreedpore School, ..	5	0	0	2	2	0	1	1	
Furruckabad Mission High School, ...	3	0	0	0	3	1	0	2	
Fyzabad School, ..	4	2	2	0	0	0	0	0	
Garden Reach A. V. School, ...	5	1	2	1	1	0	0	0	
General Assembly's Institution,	63	4	19	19	15	5	7	9	1
Gobardangah Aided School, ...	4	0	1	1	1	0	0	1	
Goojrat School, ...	7	0	1	2	4	0	3	3	
Goruckpore A. V. Mission School, ...	4	0	0	0	3	1	1	3	
Gossy Durgapore Aided School, ...	2	0	1	0	1	0	0	1	
Gournagor Aided School,	3	0	0	0	1	0	1	3	
Gowhatty School, ...	8	1	2	3	1	0	0	1	
Gregory's School, ..	11	0	1	4	6	3	3	4	
Hare School, ...	42	14	10	4	7	4	2	11	
Hatimpore School, ...	1	0	0	0	1	0	0	1	
Hindu Charitable Institution, ...	1	0	0	0	1	1	1	1	
Carried forward, ...	792	73	206	145	260	74	93	244	11

Names of Institutions.	No. of Candidates.	Passed in the			Failed in				
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language.	History and Geography.	Mathematics.	Absent.
Brought over,...	792	73	206	145	260	74	93	244	11
Hindu School, ...	30	13	10	3	3	0	0	3	
Hooghly Branch School,	19	3	4	1	5	8	1	7	
Hooghly Collegiate School, .	27	7	10	2	4	4	0	3	
Horinavi A. S. School, ...	4	0	2	1	1	0	0	1	
Howrah School, ..	20	4	10	4	1	0	1	2	
Hume's High School, Etawah, ..	7	1	4	0	1	0	0	2	
Ilsoba Mondly Aided School, ...	3	0	1	1	1	0	0	1	
Indian Free School, ...	16	0	0	0	0	0	0	0	16
Intally Institution, ...	11	0	0	4	6	2	1	5	
Jadubpore School, ...	4	0	1	0	3	0	3	3	
Jehanabad Aided School,	3	0	1	1	1	0	0	0	
Jenkin's School, Cooch Behar, ...	2	0	0	0	1	0	0	1	
Jessore School, ...	7	0	3	1	2	0	0	1	
Jeypore Maharaja's College,	4	0	1	1	1	0	0	2	
Jonye Training School, ...	7	1	2	1	1	0	0	1	1
Joynarayan's College, Benares, ...	6	0	3	2	1	0	0	1	
Juggutbullubpore School,	7	0	0	2	4	1	2	2	
Jullundur Mission School, .	5	0	3	2	0	0	0	0	
Kallypara A. V. School,	5	0	1	2	1	0	0	1	1
Kandee School, ...	6	0	3	0	1	0	0	2	
Khajah Abdool Gunny's Free School,	22	1	4	6	9	1	2	6	
Khanakul Kishnaghur A. S. School, ...	5	1	2	1	1	0	0	1	
Kishnaghur A. V. School,	25	0	5	6	11	3	2	13	
Kishnaghur Collegiate School, ...	32	3	10	3	12	1	0	13	
Carried forward,...	1069	107	286	189	331	94	105	315	29

Names of Institutions.	No. of Candidates.	Passed in the			Failed in				
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language.	History and Geography.	Mathematics.	Absent.
Brought over,...	1069	107	286	189	331	94	105	315	29
Konnugger School, ..	5	3	2	0	0	0	0	0	
Koochiakole Rajgram School, .	4	0	2	1	1	0	0	1	
Koolingram Aided School,	2	0	0	0	1	0	2	1	
Kooshteah School, .	4	0	0	0	3	0	1	4	
Loodiana Mission School,	4	1	2	0	0	0	0	1	
L. M. Society's Institution, Bhowanipore, ...	20	1	8	2	7	2	3	6	
L. M. Society's Institution. Mirzapore, ...	2	0	0	0	2	1	0	2	
L. M. School, Midnapore,	6	0	0	1	3	0	1	3	2
Lahore Collegiate School,	9	0	1	3	5	0	1	3	
Lahore High School, ...	1	0	0	0	0	1	0	1	
Lahore Hindu School, ...	3	0	0	0	3	0	2	2	
Lahore Mission School, ...	10	0	1	4	2	2	1	4	
La Martiniere College, Calcutta, ...	7	1	2	1	2	1	0	0	1
La Martiniere College, Lucknow, ...	6	3	2	0	0	1	0	0	
Mahanad Free Church Mission School, ...	4	0	0	1	3	0	0	1	
Mahespore A. V. School,	2	0	1	1	0	0	0	0	
Maldah School, ...	3	0	1	0	1	0	0	2	
Metropolitan Institution,...	35	2	10	9	8	1	0	9	1
Midnapore School, ...	12	0	4	1	5	0	1	5	
Mirzapore High School, ...	1	0	0	0	1	0	1	1	
Monghyr School, ...	5	0	3	1	1	1	1	1	
Moradpore Training Seminary, ...	13	0	2	3	6	1	3	6	
Mozufferpore School, ...	8	0	0	1	5	3	5	7	
Mussoorie School, ..	1	0	1	0	0	0	0	0	
Myapore School, ...	4	0	0	0	4	0	1	2	
Carried over,...	1240	118	328	218	394	108	128	377	34

Names of Institutions.	No. of Candidates.	Passed in the			Failed in				
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language	History and Geography.	Mathematics.	Absent.
Brought over,...	1240	118	328	218	394	108	128	377	34
Mymensing School, ...	18	4	4	4	4	0	0	1	1
Nabadwipa C. M. S. Aided A. S. School, ...	4	0	1	1	1	0	0	2	
Nizamut School, Moorshedabad, ...	10	0	1	3	5	0	2	5	1
Noakolly School, ...	1	0	0	0	1	0	0	1	
Noral School, ...	7	0	0	0	4	0	0	5	
Okersha A. V. School, .	3	0	0	0	3	0	1	3	
Oonao Government School,	3	0	2	0	1	0	0	0	
Ootterparah School, ...	12	4	2	4	0	0	0	2	
Oriental Seminary, ...	13	2	1	5	2	0	2	4	
P. Gupinathpore School,...	2	0	0	0	2	0	0	1	
Paikpara School, ..	4	0	3	0	1	0	0	0	
Patna Collegiate School,..	7	1	4	2	0	0	0	0	
Patna Normal School, ..	23	0	7	7	6	0	0	9	
Piljang School, ...	1	0	0	0	1	0	0	0	
Pogose School, Dacca, ...	43	4	13	9	12	2	3	8	2
Private Students, ...	32	1	3	6	15	9	6	16	.
Pubna School, ..	8	0	2	0	3	0	2	5	1
Purulia School, ...	4	0	0	2	1	0	1	2	
Puttrashire A. V. School,	1	0	0	0	1	0	1	1	
Queen's College, Benares,	24	1	9	5	8	0	0	5	
Queen's College, Colombo,	11	0	4	3	1	1	1	3	1
Queen's School, Chittagong,	10	0	1	3	4	1	2	5	
Ramkristopore A. V. Bible School, .	3	0	0	1	2	0	0	0	
Ramnugger Hindu School,	7	0	0	0	6	4	5	7	
Ranaghat School, ...	7	0	1	2	2	0	2	3	
Ranchee School, ...	1	0	0	1	0	0	0	0	
Rewari School, ..	2	0	0	0	2	0	0	1	
Rowile School, ..	1	0	0	0	1	0	0	1	
Rungpore School, ...	6	1	2	1	0	0	0	1	1
Carried forward,...	1508	136	388	277	483	125	156	468	41

Names of Institutions.	No. of Candidates.	Passed in the			Failed in				
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language.	History and Geography.	Mathematics.	Absent.
Brought over, ..	1508	136	388	277	483	125	156	468	41
Salkea School, ...	9	0	3	0	3	0	0	4	
Sanskrit College, .	12	4	3	0	5	0	4	2	
Santipore Aided School,	9	0	2	0	5	0	1	4	
Santipore New School, ...	8	0	1	2	3	0	2	4	
Sarun School, ..	5	1	1	2	1	0	0	1	
Satragache E. School, ...	4	0	0	0	4	1	1	0	
Saugor School, ...	11	0	1	3	3	0	0	1	4
Seal's Free College, ...	13	0	1	4	4	1	2	5	
Seebpore School, ...	8	0	2	0	4	0	2	4	1
Seebsaugore School, ...	2	0	1	0	1	0	0	1	
Sehore High School, ...	3	0	1	1	0	0	0	1	
Senhaut School, ...	2	0	0	0	1	1	1	2	
Serampore College, ...	18	3	6	2	7	0	0	1	
Shumboonath's School, Chatmore, ...	2	0	1	0	1	0	0	1	
Simlah Institution, ...	6	0	0	0	4	2	2	4	
South Baharoo School, ...	6	0	0	3	3	0	0	3	
St. John's College, Agra,	10	0	3	4	0	1	0	3	
St. Paul's School, Darjeeling, ...	2	0	0	1	0	1	0	0	
St. Stephen's College, Delhi,	9	0	1	0	6	0	3	4	
St. Thomas's College, Colombo, ...	3	0	2	0	0	0	0	1	
St. Xavier's College, ...	6	0	2	1	1	3	0	3	
St. Xavier's School, ...	2	0	0	0	2	2	2	2	
Sultangacha E. School, ...	1	0	0	0	1	0	0	1	
Surdah A. V. School, ...	2	0	0	0	1	1	0	2	
Syedpore Aided School, ...	4	0	1	0	2	0	0	1	
Sylhet Mission School, ...	7	0	2	0	4	1	2	4	
Tagoria Aided School, ...	4	0	1	1	2	0	1	0	
Tallygunge Aided Mission School, ...	8	0	2	2	3	0	1	3	
Carried forward,...	1684	144	425	303	554	139	180	530	46

Names of Institutions.	No. of Candidates.	Passed in the			Failed in				
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language.	History and Geography.	Mathematics.	Absent.
Brought over,...	1684	144	425	303	554	159	180	530	46
Teachers, ...	26	2	7	3	10	2	3	9	1
Tumlook School, ...	3	0	0	0	3	0	2	3	
Ula School, ...	1	0	1	0	0	0	0	0	
Umballa Mission School,	2	0	0	1	1	0	0	1	
Umritsur Collegiate School,	7	0	0	2	4	0	4	4	
Useful Arts School, ...	5	0	1	0	4	2	0	0	
Victoria College, Agra, ..	6	0	1	2	1	0	1	2	..
Total, ...	1734	146	435	311	577	143	190	549	47

FIRST EXAMINATION IN ARTS, 1868.

Comparative Table shewing the number of candidates sent forward from each Institution, the number passed, and the number failing to obtain the minimum marks allotted to each separate subject.

Names of Institutions.	No. of Candidates.	Passed in the			Failed in					
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language.	History.	Mathematics.	Philosophy.	Absent.
Agra College, ...	7	2	1	0	3	3	1	0	1	
Ajmere School, ...	3	0	0	2	1	0	0	0	0	
Bareilly College, ...	1	0	0	1	0	0	0	0	0	
Berhampore College, ...	22	0	3	8	10	3	2	6	4	
Bishop's College, ...	1	0	1	0	0	0	0	0	0	
Canning College, Lucknow,	3	0	2	1	0	0	0	0	0	
Cathedral Mission College,...	29	0	6	8	13	8	3	6	5	
Christ Church School, Cawnpore, ...	2	0	0	1	1	1	0	1	1	
Dacca College, ...	28	0	6	3	16	5	2	7	3	1
Delhi College, ...	4	1	0	2	1	0	0	0	0	
Doveton College, ...	8	0	1	0	3	6	2	5	1	
Ex-Student Hooghly College, .	1	0	0	0	1	0	0	0	0	
Free Church Institution, Calcutta, ...	25	0	5	10	8	1	0	4	0	1
General Assembly's Institution, ..	20	0	7	6	4	0	0	3	1	
Hooghly College, ...	47	1	11	9	24	11	6	17	4	1
Kishnaghur College, ...	26	2	5	8	11	1	2	8	4	
Lahore College, ...	4	0	0	1	2	3	0	1	1	
La Martiniere College, ...	1	0	1	0	0	0	0	0	0	
Carried forward, ..	232	6	49	60	98	42	18	58	25	3

Names of Institutions.	No. of Candidates.	Passed in the			Failed in					
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language.	History.	Mathematics.	Philosophy.	Absent.
Brought over,...	232	6	49	60	98	42	18	58	25	3
L. M. S. Institution, Bhowanipore, ...	11	0	1	0	8	2	2	5	1	
Medical College, ...	1	0	0	0	1	1	0	1	1	
Patna College, ...	13	1	3	4	2	5	1	4	1	
Presidency College, ...	99	4	25	20	41	25	9	29	20	4
Pupil Teachers, ...	5	0	0	0	4	4	1	4	2	
Queen's College, Benares, ...	11	0	0	4	6	5	1	3	3	
Queen's College, Colombo,...	3	0	0	2	0	0	0	0	0	1
Sanscrit College, ...	7	1	1	1	3	0	0	2	0	
Serampore College, ..	8	0	0	5	3	0	1	1	0	
St. John's College, Agra, ...	4	0	0	3	0	1	0	0	0	
St. Xavier's College, ...	6	0	1	2	1	1	0	2	1	
Teachers, ...	23	0	1	2	14	12	4	12	8	2
Total,..	423	12	81	103	181	98	37	121	62	

B. A. DEGREE EXAMINATION, 1869.

Comparative Table shewing the number of Candidates sent forward from each College or Institution, the number passed, and the number failing to obtain the minimum marks allotted to each separate subject.

Names of Institutions.	No. of Candidates.	Passed in the			Failed in						
		1st Division.	2nd Division.	3rd Division.	English.	2nd Language.	History.	Mathematics & Natural Philosophy.	Mental and Moral Philosophy.	Optional Subjects.	Absent.
Berhampore College,...	10	0	0	2	7	0	4	4	2	3	
Bishop's College, ...	2	0	1	0	0	0	0	1	0	0	
Cathedral Mission College, ...	16	0	1	3	7	3	2	6	2	2	
Dacca College, ...	4	1	2	0	1	0	0	0	0	0	
Delhi College, ...	1	0	1	0	0	0	0	0	0	0	
Doveton College, ...	1	0	0	0	0	1	1	1	0	0	
Ex-Student, ...	1	0	0	0	1	0	0	1	1	0	
Free Church Institution, ...	19	0	4	4	10	1	4	4	3	5	
General Assembly's Institution. ...	11	0	2	4	3	3	2	3	1	1	
Hoogly College, ...	16	0	3	2	8	3	4	6	4	6	
Kishnaghur College,...	7	3	1	1	2	0	1	1	0	0	
La Martinere College,	1	0	0	0	0	0	1	0	0	0	
Patna College, ...	6	0	3	0	3	0	0	3	0	1	
Presidency College, ...	46	7	13	7	15	4	3	9	7	9	
Queen's College, Benares, ...	2	0	1	1	0	0	0	0	0	0	
St. Xavier's College,...	1	1	0	0	0	0	0	0	0	0	
Sanskrit College, ...	5	1	0	0	2	0	0	0	0	0	2
Teachers, ...	25	1	1	6	11	3	3	12	6	5	2
Total,...	174	14	33	30	70	18	25	51	26	32	4

MINUTES

OF

THE FACULTY OF LAW.

FOR THE YEAR 1868-69.

No. 3.

The 13th February.

Present:—

THE HON'BLE MR. JUSTICE NORMAN, *in the Chair.*
THE HON'BLE MR. JUSTICE HOBHOUSE.
THE HON'BLE MR. JUSTICE MACPHERSON.
BABOO JUGGODANUND MOOKERJEA RAI BAHADOOR.

80. Read letter from the Executors and Trustees to the Will of the late Hon'ble Prosonno Coomar Tagore, C. S. I., forwarding an Extract from the Will (Minutes, Vol. XII. para. 78).

The Faculty proceeded to discuss the details of a scheme for the annual delivery of one complete course of lectures in Law, in accordance with the terms laid down in the abovementioned Extract.

It was resolved—that the following scheme be recommended to the Syndicate, for submission to the Senate.

(*a*) During the next three years, a course of lectures to be delivered annually on the subjects enumerated in the following programme.

1st Year.

Jurisprudence, Civil Government, Public Establishments, Personal Rights, Rights of Property, Tenure of Land under the perpetual settlement, &c., Law of Landlord and Tenant.

2nd Year.

Law of Contracts, Gifts, Sales, Mortgages, Registration of Assurances, General Principles of Mercantile Law, Civil Remedies, Principles of Equity, Law of Evidence.

3rd Year.

Marriage, Divorce, Guardianship, Law of Inheritance according to Hindu, Mahomedan, and English Law, Wills, Indian Succession Act, Representation in case of death.

(*b*) The lectures to be delivered by the Professor twice a week, from 15th January to 15th May, and from 15th June to 31st August.

(*c*) The Professor to be appointed for a term of 3 years, and the office to be vacated in the event of the Professor being compelled to leave India, or of his being incapacitated from continuing the course of lectures.

81. The Faculty proceeded to elect a President and representative in the Syndicate for 1869-70.

It was moved by the Hon'ble Mr. Macpherson, and seconded by Baboo Juggodanund Mookerjea—

That the Hon'ble Mr. Justice Norman be re-elected President of the Faculty, and representative in the Syndicate, during 1869-70.

Carried.

J. SUTCLIFFE,
Registrar.

(Confirmed)
J. P. NORMAN,
President.

MINUTES

OF

THE SENATE.

FOR THE YEAR 1868-69.

No. 3.

The 17th February.

Present:—

THE VICE-CHANCELLOR, *in the Chair.*
THE HON'BLE ASHLEY EDEN.
THE HON'BLE G. N. TAYLOR.
THE REV. E. C. STUART.
MR. W. S. ATKINSON.
MR. WOODROW.
KUMAR HARENDRA KRISHNA, RAI BAHADOOR.
BABU PRASANNA KUMÁR SARVÁDHIKÁRI.
COL. NORMAN, C. B.
REV. J. BARTON.
REV. DR. MURRAY MITCHELL.
REV. J. P. ASHTON.
REV. J. TRAFFORD.
MR. C. H. TAWNEY.
MR. J. SANDERS.
COL. NICOLLS.
COL. THUILLIER.
MR. T. H. COWIE.

MOULOVI ABDOOL LUTEEF, KHAN BAHADOOR.
THE REV. DR. OGILVIE.
THE REV. W. C. FYFE.
BABOO KHETTER MOHUN CHATTERJEA.
DR. CHUNDER COOMAR DEY.
BABOO PEARY CHAND MITTER.
BABOO ROMANÁTH TAGORE.
BABOO JUGGODANUND MOOKERJEA, RAI BAHADOOR.
THE HON'BLE C. P. HOBHOUSE.

82. It was resolved—that the word "*thirty*" be substituted for "*fourteen*" in Clause 3 of the Regulations for Entrance, First Examination in Arts, and Bachelor of Arts.

83. The Senate proceeded to consider the question of substituting, for Clause 2 of the Entrance Regulations, the following amended Regulation:—

2. Any person, wherever he shall have been educated, may be admitted to the Entrance Examination.

It was moved by Mr. Woodrow, as an amendment, and seconded by Babu Prasanna Kumár Sarvadhikari, that the following words be added to the above:—

"Provided he will be above the age of 16 years on the 1st March following, and not otherwise."

Mr. Woodrow's amendment was put to the vote, and carried.

84. The following revised standards in History for the Entrance Examination, First Examination in Arts, and B. A. Examination, were adopted, in lieu of those now prescribed in Clause 6 of the Regulations.

Entrance Examination.

II.—HISTORY.

The Outlines of the History of England, of the History of India, and of General Geography with a more detailed knowledge of the Geography of India.

The Historical Text-books will be fixed from time to time by the Syndicate.

First Examination in Arts.

II.—HISTORY.

Ancient History.

The Text-book will be fixed from time to time by the Syndicate.

The Historical questions shall include questions relating to the Geography of the countries to which they refer.

B. A. Examination.

II.—HISTORY.

History of England.

India during the Hindu, Mahomedan and British periods down to 1835.

The Historical Text-books will be fixed from time to time by the Syndicate.

85. The following revised standards in Philosophy and Logic, for the First Examination in Arts and B. A. Examination, were adopted, in lieu of those now prescribed in Clause 6 of the Regulations.

First Examination in Arts.

IV.—PSYCHOLOGY AND LOGIC.

Psychology—as in Reid's Inquiry, or in Abercrombie's Intellectual Powers.

Logic—as in Fowler. (Clarendon Press Series.)

B. A. Examination.

IV.— MENTAL AND MORAL PHILOSOPHY.

Hamilton's Metaphysics

Fleming's Moral Philosophy.

J SUTCLIFFE,
Registrar.

(Confirmed)

W. S. SETON-KARR,
Vice-Chancellor.

MINUTES

OF

THE FACULTY OF ARTS.

FOR THE YEAR 1868-69.

No. 3.

The 17th February.

Present :—

MR. WOODROW, *in the Chair.*
THE HON'BLE G. N. TAYLOR.
THE REV. DR. OGILVIE.
MR. ATKINSON.
BABOO ROMANATH TAGORE.
MOULOVI ABDOOL LUTEEF, KHAN BAHADOOR.
KUMAR HARENDRA KRISHNA, RAI BAHADOOR.
THE HON'BLE A. EDEN.
BABOO JUGGODANUNDO MOOKERJEA, RAI BAHADOOR.
REV. E. C. STUART.
REV. W. C. FYFE.
BABOO KHETTER MOHUN CHATTERJEA.
BABOO PEARY CHAND MITTER.
REV. J. BARTON.
BABOO PRASANNA KUMÁR SURVÁDHIKÁRI.
REV. DR. MURRAY MITCHELL.
REV. J. P. ASHTON.
MR. C. H. TAWNEY.
MR. J. SANDERS.
REV. J. TRAFFORD.

86. The Faculty proceeded to elect a President, and representatives in the Syndicate for 1869-70.

It was resolved—

(1) That Mr. Atkinson be elected President of the Faculty.

(2) That Mr. Atkinson, Rev. K. M. Banerjea, and Rev. W. C. Fyfe, be elected representatives of the Faculty in the Syndicate.

J. SUTCLIFFE,
Registrar.

(Confirmed)
H. WOODROW,
Chairman.

MINUTES

OF

THE FACULTY OF MEDICINE.

FOR THE YEAR 1868-69.

No. 1.

The 23rd February.

Present:—

DR. F. N. MACNAMARA, *in the Chair*
DR. PARTRIDGE.
DR. EWART.
DR. WALLER.
DR. FAYRER.

87. The Faculty proceeded to elect a President and representative in the Syndicate for the year 1869-70.

RESOLVED:—

That N. C. Macnamara, Esq. be elected President, and representative in the Syndicate for the year 1869-70.

J. SUTCLIFFE,
Registrar.

(Confirmed)

F. N. MACNAMARA, M. D.,
President.

MINUTES

OF

THE SYNDICATE.

FOR THE YEAR, 1868-69

No. 9.

The 24th February.

Present :—

THE VICE-CHANCELLOR, *in the Chair.*
MR. ATKINSON.
REV. DR. OGILVIE.

87. The Examiners in Law reported, that the following candidates had passed the Examination.

FIRST DIVISION.

In order of Merit.

Sivchandra Bandyopádhyáy, ...	Patna College.
Ásutosh Mukhopádhyáy, ...	Presidency College.
Bankimchandra Chattopádhyáy, ...	Ditto.
Bipinvihári Datta, ...	Ditto.
Nilmani Mukhopádhyáy, ...	Ditto.
Gopálchandra Mukhopádhyáy, ...	Ditto.

SECOND DIVISION.

In order of Merit.

Rámcharan Mitra, ...	Presidency College.
Kisarilál Sarkár, ...	Ditto.
Saratchandra Bandyopádhyáy, ...	Ditto.

Ameer Ali, ...	Hooghly College.
Jogendránáth Basu, ...	Presidency College.
Pramadácharan Bandyopádhyáy, ...	Ditto.
Lakshinárayan Dás, ...	Ditto.
Sivchandra Gui, ...	Ditto.
Kisarimohan Chattopádhyáy, ...	Ditto.
Srináth Pál, ...	Hooghly College.
Sitánáth Mukhopádhyáy, ...	Presidency College.
Umeschandra Ghosh, ...	Kishnaghur College.
Sasibhusan Bandyopádhyáy, ...	Presidency College.
Pratápchandra Majumdár, ...	Ditto.
Pitámvar Chattopádhyáy, ...	Hooghly College.
Krishnadás De, ...	Presidency College.
Nrisinhachandra Mukhopádhyáy,	Ditto.
Rájchandra Ráy, ...	Ditto.
Rámlál Bandyopádhyáy, ...	Ditto.
Krishnachaitanya Bhumik, ...	Ditto.
Harischandra Bágchi, ...	Dacca College.
Benimádhav Datta, ...	Presidency College.
Jogendranáth Chaudhuri, ...	Ditto.
Harimohun Chakravarti, ...	Ditto.
Hemchandra Nandan, ...	Ditto.
Jadunáth Mitra, ...	Ditto.
Baradágovinda Sen, ...	Ditto.
Avinaschandra Mitra, ...	Ditto.
Obeyd-al-Ruhman, ...	Berhampore College.
Kisarimohan Ráy, ...	Presidency College.
Jadunáth Bhuttáchárya, ...	Kishnaghur College.
Kásikánta Sen, ...	Presidency College.
Bihárilál Mallik, ...	Hooghly College.
Matilál Ráychaudhuri, ...	Presidency College.
Mahimachandra Ghosh, ...	Ditto.
Rameschandra Lahuri, ...	Ditto.
Kamalákánta Sen, No. 2, ...	Ditto.
Bipradás Mukhopádhyáy, ...	Kishnaghur College.

Kártikchandra Pál, ...	Hooghly College.
Brajavihári Som, ...	Presidency College.
Binadvihári Chaudhuri, ...	Ditto.
Ishánchandra Chakravarti, ...	Ditto.
Banerjea, P. N., ...	Ditto.
Durgánáth Bágchi, ...	Berhampore College.
Mohendranáth Bandyopádhyáy, ...	Presidency College.
Jogendranáth Basu, No. 1, ...	Ditto.
Syám Kisar Basu, ...	Ditto.
Bechárám Mukhopádhyáy, ...	Ditto.
Kapáliprasanna Mukhopádhyáy,.....	Ditto.
Tárápada Bandyopádhyáy, ...	Kishnaghur College.
Karunámay Bandyopádhyáy, ...	Presidency College.
Rámgopál Datta, ...	Berhampore College.

LICENCE IN LAW.

In Alphabetical order.

Ádya, Ásutosh, ...	Hooghly College.
Bandyopádhyáy, Sasibhusan, ...	Presidency College.
Bari Fuzlal, ...	Ditto.
Basu, Trigunaprasanna, ...	Ditto.
Chakravarti, Maheschandra, ...	Dacca College.
Chánd, Párvatikumár,.....	Ditto.
Ghosh, Chandrakánta,.....	Ditto.
„ Girishchandra,...	Presidency College.
Guha, Kálisankar,.....	Ditto.
Kundu, Hemchandra, ...	Ditto.
Mallik, Priyanáth, ...	Ditto.
Niogi, Nilkamal, ...	Dacca College.
Rakshit, Govindachandra, ...	Presidency College.
Sen, Dinavandhu,.....	Dacca College.
„ Kamalákánta, ...	Presidency College.
Sil, Gopállál,.....	Ditto.

ORDERED :—

That the names of the successful candidates be gazetted in the usual manner.

88. The following Licentiates in Law, having graduated in Arts, were declared, under Clause 7 of the Regulations for Bachelor in Law, to be entitled to the degree of B. L.

Ásutosh Ádya, ... Hooghly College.
Kamalákánta Sen, ... Presidency College
Dinavandhu Sen,..... Teacher.

89. The Examiners for Honors in Arts and the degree of M. A. reported, that the following candidates had attained the standard laid down by the Syndicate.

IN ENGLISH.

CLASS II.

In order of Merit.

Krishnavihári Sen, ... Presidency College.
Jogendranáth Chaudhuri, ... Ditto.
Jay Krishna Sen,..... Ditto.
Mahendranáth Datta, ... Ditto.

IN HISTORY.

CLASS II.

In order of Merit.

Kshetrachandra Ghosh, ... Presidency College.
Kálidás Bhanja, ... Ditto.

IN MATHEMATICS.

CLASS II.

Chandra Kumár Ráy, ... Presidency College.

CLASS III.

In order of Merit.

Mathuránáth Chattopádhyáy, ... Dacca College.
Baikunthanáth Dás,..... Ditto.
Jagatdurlabh Basák,..... Presidency College.

IN MENTAL AND MORAL SCIENCE.

CLASS I.

Jagatvandhu Datta,..... .... Presidency College.

CLASS I.

In order for Merit.

Upendra Chandra Dev, ... Presidency College.
Kailáschandra Bandyopádhyáy, ... Patna College.

CLASS III.

In order of Merit.

Gopál Chandra Sáhá, ... Presidency College.
Haranáth Bhattáchárya, ... General Assembly's Inst.

M. A.

In Alphabetical order.

Mahendranáth Bhattáchárya, ... Presidency College.
Pratulchandra Chattopádhyáy, ... General Assembly's Inst.
Táránáth Chakravarti, ... Presidency College.

ORDERED:—

That the names of the passed candidates be gazetted, in the usual manner.

90. The Examiners, for the Premchand Roychand Studentship of 1869, recommended, that Ánandamohan Basu, of the Presidency College, be elected a Student.

RESOLVED:—

That Anandamohon Basu be elected a Student on the foundation of Premchand Roychand.

91. Read proceedings of a meeting of the Faculty of Law, on the 13th February, convened for the purpose of framing a scheme of Law lectures in accordance with the terms laid down in the Extract from the will of the late Hon'ble Prosonno Coomar Tagore, (Minntes Vol. XII. para. 80).

ORDERED:—

That these proceedings be brought forward again at the next meeting of the Syndicate.

92. Read proceedings of a meeting of the Senate, on the 17th February, convened for the purpose of considering the alterations in the Regulations for the Entrance Examination, First Examination in Arts, and the B. A. Examination, recommended by the Faculty of Arts, and the Syndicate.

RESOLVED :—

That the several amendments in the Regulations in paras. 82-85 of these proceedings, which were adopted by the Senate, be submitted for the sanction of the Governor-General in Council.

93. Read the following letter, from the Government of India, appointing new Fellows of the University.

No. 81.

Fort William, 6th February, 1869.

SIR,—I am directed to inform you that the Governor-General in Council is pleased to appoint the undermentioned gentlemen to be Fellows of the University of Calcutta—

Colonel H. W. Norman, C. B.
Surgeon-Major C. R. Francis, M. A.
A. P. Howell, Esq., Civil Service.
The Rev. J. Trafford.
C. H. Tawney, Esq., M. A.
James Sanders, Esq.

I have, &c.
(Signed) E. C. BAYLEY,
Secy. to the Govt. of India.

ORDERED :—

That the new Fellows be distributed amongst the Faculties as follows :—

Colonel H. W. Norman, C. B.
Rev. J. Trafford, M. A.
C. H. Tawney, Esq., M. A.
J. Sanders, Esq.
} Faculty of Arts.

A. P. Howell, Esq., C. S., Faculty of Law.
Surgeon-Major C. R. Francis, M. B., Faculty of Medicine.

94. Read the following letter from the Government of India.

No. 97.

Fort William, the 16th February, 1869.

SIR,—I am directed to acknowledge the receipt of your letter, No. 1235, dated the 3rd instant, and reply to state

that the Governor-General in Council has no objection to the suggestion therein made, and that accordingly intimation of sanction to the affiliation of Colleges and Schools will be sent in future to the University only, and will be communicated by the University to the Institution concerned.

I have, &c.

(Signed) P. WHALLEY,

Offg. Under-Secy. to the Govt. of India.

ORDERED :—

To be recorded.

95. Read letter, No. 94 of 16th February, from the Government of India, conveying the sanction of the Governor-General in Council to the affiliation of the Mussoorie School in Arts, from 1st January, 1869.

RESOLVED :—

That intimation of the affiliation of the Mussoorie School be sent to the Honorary Secretary of the Diocesan Board of Education.

It was also resolved—That Mussoorie be added to the list of stations for holding an Entrance Examination.

96. Read letter, No. 96 of 16th February, from the Government of India, conveying the sanction of the Governor-General in Council to the affiliation of the Chittagong School in Arts and Law, from 1st January, 1869.

ORDERED :—

That intimation of the affiliation of the Chittagong School be sent to Mr. Atkinson, Director of Public Instruction in Bengal.

97. Read the following letter from Baboo Joykissen Mookerjea—

Ootterparah, 22nd February, 1869.

SIR,—Being of opinion that a small library in connection with the Calcutta University might be an useful acquisition to the University, I beg to offer a donation of Rs. 5,000 for the purpose. The money will be paid in the commencement of the ensuing

official year, and will be at the absolute disposal of the Senate for the above object. I shall thank you to submit my offer to the Senate.

I have, &c.

(Signed) JOY KISSEN MOOKERJEE.

RESOLVED :—

That the Syndicate accept, with thanks, the donation of Rupees 5,000 by Baboo Joykissen Mookerjee, for the purpose of forming a Library in connection with the University.

98. The Sub-Committee, for selecting subjects in Languages for the Examination in Arts, recommended the following for the approval of the Syndicate.

ENTRANCE EXAMINATION, 1871.

English.

Cowper, ...	Retirement, as in 1862.
Byron,.....	The Corsair.
Campbell, ...	Capture of Warsaw, Lord Ullin's daughter.
Prescott,.....	Selections from the History of Ferdinand and Isabella, as in 1867.
Adam Smith,.....	Wealth of Nations, Book I Chaps. 1, 2, 3, 4, and the whole of Book III.
Washington Irving, ...	Selections from the Sketch Book.
Scott,.....	Ivanhoe, Chaps. 1—5, 7 and 8.

Greek.

Xenophon, ...	Memorabilia, Book I.
Homer, ...	Iliad, Book VI.

Latin.

Cicero,.....	Pro A. Licinio Archia. De Amicitia.
Virgil,.....	Æneid, Book II.

Sanscrit.

Extract in Rijupat, Part III. from Hitopadesh, Vishnupurána and Mahábhárat.

Upakramaniká.

Arabic.

Major Fuller's Selections.*

Bengali.

Selections by the Rev. K. M. Banerjea, as in 1870.*

Urdu.

Major Fuller's Selections, Part I.*

Persian.

Iqd-i-Gul, ... Pages 1—105.

Iqd-i-Manzum.

Hindi.

Lallu Lal, ... Prem Saugor, 2nd half, Chaps. 51—90.

Vidyánkur.

Rámáyan, ... 3rd and 4th Books.

Oorya.

Hitopadesha, ... 1st and 2nd Books.

Batris Senghasan.

Mahábhárat, ... Birat Parva.

FIRST EXAMINATION IN ARTS, 1871.

English.

Milton, ... Paradise Lost, Books 3 and 4.

Hume, ... Tragedy of Douglas.

Scott, ... The Bridal of Triermain.

Clough's Translation of Plutarch, ... Lives of Cato the younger, Tiberius Gracchus and Caius Gracchus.

Helps, ... Essays written in the Intervals of Business, Parts I. and II.

* Thacker, Spink & Co.

Paley,	Natural Theology, Chaps. 1, 2, 3 and part of Chap. 26.

Greek.

Euripides,	Medea.
Plato,	Apologia Socratis.
Demosthenes,	Olynthiac Orations.

Latin.

Horace,	Book I of the Epistles.
Virgil,	Fourth Georgic.
Livy,	Book I.

Sanscrit.

Kumár Sambhava,	
Veni Sanhára,	(Omitting 2nd Act).

Arabic.

Mr. Kempson's Selections.*

B. A. EXAMINATION, 1872.

English.

Shakspeare,	Merchant of Venice.
Wilson,*	Isle of Palms.
Shelley,*	The Cloud.
Milton,	Comus and Sonnets.
Palgrave's Golden Treasury,*	Selections from.
Bacon,	Advancement of Learning, Book I.
Foster,*	Essay on Defoe.
Burke,*	Speech for Conciliation with America.
Campbell,*	Rhetoric, as in 1871.
Macaulay,	Essays on Pitt and Chatham.
Hume,*	History of England, Reign of Richard I.
Gibbon,*	Decline and Fall, Chap. 59, pages 128—151.
Robertson,*	Charles V. Book I., pages 356—379.

* Thacker, Spink & Co.

Greek.

Sophocles, ... Œdipus Rex.
Thucydides, ... Book II.

Latin.

Lucretius, ... Book V.
Tacitus, ... Histories, Book II.
Cicero, ... Pro Murenâ.

Sanscrit.

Kumár Sambhava.
Veni Sanhára, ... (Omitting 2nd Act).

*Arabic.**

Tarikh-i-Yamini,
Hamásah, the first 31 pages,
Mutanabbi.
} As contained in Selections by Major Lees.

RESOLVED :—

That the selections be adopted.

99. Read a Minute by Mr. Beebee on the present mode of conducting the Examination for Honors in Mathematics.

ORDERED :—

That Mr. Beebee's minute be circulated to Members of the Syndicate, and brought forward again at the next meeting.

100. The following bills of contingencies were passed—

1	Bill,	Indian Daily News, for advertisement,...Rs.	14	0	0
1	„	Baptist Mission Press, for Printing Jobs,	114	0	0
1	„	Giris Chunder Surma, for printing B. A. Sanskrit questions, ...	6	4	0
1	„	Messrs. Black & Co. for printing Diplomas,	20	0	0
1	„	Stanhope Press, for printing Jobs, ...	126	8	0
1	„	Messrs. Thacker, Spink & Co. for sundries,	42	12	0
2	„	Service Postage Stamps, ...	90	0	0
1	„	Messrs. Harman & Co. for safe custody of Gowns for 1868, ...	50	0	0
1	„	Expenses incurred during the Convocation,	50	1	0

* Thacker, Spink & Co.

1	Bill,	Expenses incurred during the Examination held at Sylhet, ...	23	4	6
1	„	„ „ Gowhatty, ...	17	2	0
1	„	„ „ Patna, ...	80	10	0
1	„	Expenses incurred in the office, ...	66	5	6
1	„	Conveyance hire to Teachers for superintending the Examinations,.....	178	0	0
1	„	Cost of printing Honor and Law Examination questions, ...	350	0	0
1	„	Calcutta Mint Master for Gold Medals, ...	201	8	3
1	„	Thacker, Spink & Co. for Prize books, ..	100	0	0
1	„	Cost of Printing Examination papers in England, ...	579	0	0
		Total, Rupees, ...	2,109	7	0

J. SUTCLIFFE,
Registrar.

(Confirmed)
W. S. SETON-KARR,
Vice-Chancellor.

MINUTES

OF

THE SENATE.

FOR THE YEAR 1868-69.

No. 4.

The 27th February.

Present:—

His Excellency the Chancellor.
The Vice-Chancellor.
The Hon'ble the Lieut.-Governor of Bengal.
The Hon'ble the Commander-in-Chief of the Forces in India.
The Hon'ble H. S. Maine.
The Hon'ble G. N. Taylor.
Dr. Mouat.
Mr. Woodrow.
The Rev. Dr. Ogilvie.
Mr. Sutcliffe.
Captain Williams.
Dr. George Smith.
Lieut.-Col. Strachey.
Mr. Atkinson.
The Rev. K. M. Banerjea.
The Hon'ble A. G. Macpherson.
Mr. Montriou.
Dr. Fayrer.
Dr. Chevers.
Mr Partridge.

Dr. F. N. Macnamara.
Raja Kalikissen, Bahadoor.
Baboo Romanath Tagore.
Moulovi Abdool Luteef Khan, Bahadoor.
Dr. Chuckerbutty.
Kumar Harendra Krishna, Rai Bahadoor.
The Hon'ble L. S. Jackson.
Mr. Bayley.
The Hon'ble A. Eden.
The Hon'ble John Strachey.
Baboo Juggodanundo Mookerjea, Rai Bahadoor.
The Rev. W. C. Fyfe.
Baboo Khetter Mohun Chatterjea.
" Pearychand Mitter.
Dr. Chunder Coomar Day.
The Rev. J. Barton.
Lieut.-Col. Nicolls.
Dr. Ewart.
Mr. Blanford.
Baboo Prasannakumar Sarvadhikari.
The Hon'ble C. P Hobhouse.
Col. Thuillier.
The Hon'ble Sir Richard Temple.
Col. Gastrell.
The Most Rev. Walter Steins.
The Rev. Mr. Skelton.
The Rev. Dr. Murray Mitchell.
The Rev. J. P. Ashton.
Mr. Sime.
Baboo Anukul Chunder Mookerjea.
Col. Norman.
Dr. Francis.
Mr. Tawney.
Mr. Sanders.
The Rev. J. Trafford.

101. The Vice-Chancellor having declared the Convocation opened, the Registrar read the names of the following candidates, who were admitted to their respective Degrees in the usual manner.

LIST OF GRADUATES, 1869.

M. A.

Presidency College.

Krishnavihári Sen.
Jogendranáth Chaudhuri.
Jaykisan Sen.
Mahendranáth Datta.
Kshetrachandra Datta.
Kálidás Bhanja.
Chandra Kumár Ráy.
Jagatdurlabh Basák.
Táránáth Chakravarti.
Jagatvandhu Datta, (Medalist).
Upendrachandra Dev.
Gopálchandra Sáhá.
Mahendranáth Bhattáchárya.

Dacca College.

Mathuránáth Chattopádhyáy.
Baikunthanáth Dás.

Patna College.

Kailaschandra Bandyopádhyáy.

General Assembly's Institution.

Pratulchandra Chattopádhyáy.
Haranáth Bhattáchárya.

B. A

Presidency College.

Kártikchandra Mitra.
Ánandarám Baruá.
Lálmohan Dás.
Rájendranáth Ghosh.
Mahitchandra Basu.

Bhupsen Sing.
Sivnáth Bandyopádhyáy.
Jagatchandra Bandyopádhyáy.
Harivallabh Basu.
Trailokyanáth Basu.
J. Blochmann.
Kálimohan Chaudhuri.
Dulálchandra De.
Fazlal Kudir.
Kisarimohan Gangopádhyáy.
Upendranáráyan Majumdár.
Rádhikácharan Mitra.
Gopállál Mukhopádhyáy.
Raghuvansa Sahây.
Rájendranáth Set.
Sasíbhusan Chattopádhyáy.
Bhavánicharan Datta.
Govindachandra Ghosh.
Priyanáth Ghosh.
Akhilchandra Mallik.
Kunjavihári Nag.
Satyakinkar Sen.

Hooghly College.

Sasibhusan Basu, No. 1
Nandalál Ghosh.
Mahendrachandra Mitra.
Umeschandra Chattopádhyáy.
Ráicharan Ghosh.

Dacca College.

Piyárimohan Guha.
Rajaninath Basu.
Haricharan Chakravarti.

Kishnaghur College.

Chandrakánta Páin.
Srigopál Chattopádhyáy.

Sasibhusan Sarkár.
Hariprasanna Mukhopádhyáy.
Prasannakumár Mitra.

Berhampore College.

Kálikumár Basu.
Nagendranáth Ráy.

Patna College.

Navinchandra Bandyopádhyáy.
Dwárikánáth Bhattáchárya.
Nilmádhav Ráy.

Delhi College.

Sriram.

Sanskrit College.

Bireswar Chattopádháy.

Queen's College, Benares.

Ádityárám Bhattáchárya.
Lakshmisankar Misra.

Bishop's College

J. B. Thompson.

St. Xavier's College.

E. Younan.

Cathedral Mission College.

Gopálchandra Chakravarti.
Indranáth Bandyopádhyáy.
Navinchandra Basu.
Kedarnáth Sarkár.

Free Church Institution.

Goráchand Dás.
Syámlal Datta.
Trailokyanáth Datta.
Bimalácharan Majumdár.
Durgánárayan Ghosh.
Jogeschandra Mitra.
Priyanáth Mitra.
Rámlál Sányál.

General Assembly's Institution.

Kunjavihári Basu.
Biháriláll Mukhopádhyáy.
Hariprasád Dás.
Amvikácharan Ghosh.
Purnachandra Láhuri.
Mahendranáth Mitra.

Teachers.

Syámámohan Chakravarti.
G. A. Lorimer.
Pánchkari Bandyopádhyáy.
Rámchandra Gangopádhyáy.
Kálikumár Mitra.
Mahomed Wajed.
Srikrishna Mukhopádhyáy.
Sivchandra Nág.

B. L.

Patna College.

Sivchandra Bandyopádhyáy, (Medalist).

Presidency College.

Ásutosh Mukhopádhyáy.
Bankimchandra Chattopádhyáy.
Bipinvihari Datta.
Nilmani Mukhopádhyáy.
Gopálchandra Mukhopádhyáy.
Rámcharan Mitra.
Kisarilál Sarkar.
Saratchandra Bandyopádhyáy.
Jogendranáth Basu.
Pramadácharan Bandyopádhyáy.
Lakshináráyan Dás.
Sivchandra Gui.
Kisarimohan Chattopádhyáy.
Sivnáth Mukhopádhyáy.
Sasibhusan Bandyopádhyáy,

Pratápchandra Majumdár.
Krishnadás De.
Nrisinhachandra Mukhopádhyáy.
Rájchandra Ráy.
Rámlál Bandyopádhyáy.
Krishnachaitanya Bhumik.
Benimádhav Datta.
Jogendranáth Chaudhuri.
Harimohan Chakravarti.
Hémchandra Nandan.
Jadunáth Mitra.
Baradágovinda Sen.
Avináschandra Mitra.
Kisarimohan Ráy.
Káshikánta Sen.
Motilál Ráy Chaudhuri.
Mahimáchandra Ghosh.
Romeschandra Láhuri.
Komalákánta Sen, No. 2.
Brajavihári Som.
Binadvihári Chaudhuri.
Isánchandra Chakravarti.
P. N. Banerjea.
Mahendranáth Bandyopádhyáy.
Jogendranáth Basu, No. 1.
Syámkisar Basu.
Bechárám Mukhopádhyáy.
Kapáliprasanna Mukhopádhyáy.
Karunámay Bandyopádhyáy.
Kamalákánta Sen.

Hooghly College.

Ameer Ali.
Srináth Pál.
Pitamvar Chattopádhyáy.
Biháriláll Mallik.

Kártikchandra Pál.
Ásutosh Ádya.

Dacca College.

Harischandra Bágchi.

Kishnaghur College.

Umeschandra Ghosh.
Jadunáth Bhattáchárya.
Bipradás Mukhopádhyáy.
Tárápada Bandyopádhyáy.

Berhampore College.

Obeyd-al-Ruhman.
Durgánáth Bágchi.
Rámgopal Datta.

Teachers.

Dinavandhu Sen.

B. M. 1868.

Kálipada Gupta.
Fakirchandra Ghosh.
C. T. Peters.
Navakumár Bandyopádhyáy.

B. C. E.

Mádhav Chandra Ráy.

102. The Vice-Chancellor then addressed the Senate and Graduates as follows :—

YOUR EXCELLENCY, LADIES AND GENTLEMEN,—The year which has just closed, has been distinguished by the same relative increase in the numbers of candidates, and in the roll of those who have taken high degrees, as marked the preceding year. Putting aside the Degree of Bachelor of Arts, in which there has been a slight falling off, we find an increase in the number of those who passed the Entrance Examination, that of First Arts, that of Master of Arts, and those for the two degrees of Law. The growth of the University in numbers, has, in fact, been commensurate with the peace and general prosperity which have prevailed over a large surface of the empire, and,

as far as mere examinations can test the ability and gauge the intellect of the nation, this University is a standing proof of the extension of culture, the spread of enlightenment, and the diffusion of learning.

The academic year itself has been marked by two events deserving of particular notice. The first prize has been awarded to the successful candidate for the scholarship due to the munificence of the late Ishan Chundra Bose; and a liberal bequest has been made by your intelligent and wealthy townsman, the late Babu Prosunno Kumar Tagore, for the establishment of a comprehensive course of lectures in Jurisprudence and Law.

I know few deeds more worthy of recital on such an occasion, than those which indicate the desire of the wealthy and the learned of any country to bring knowledge within the reach of the humble and the lowly, and thus, to use the language of a great* philosopher and orator, to perpetuate themselves with "the cravings of an insatiable generosity," as the benefactors of generations of students yet unborn.

The remarks which I made last year, as to the natural expansion of this institution beyond due limits, have received a practical and a certain confirmation in the earnest efforts which are now being made to establish an Oriental University at the Capital of the Punjab.

It is not possible for me, at this moment, to explain what exactly is the shape which the proposed institution will assume, more than that it will give a fuller development to the study of the ancient classics of India; though I hold it to be desirable that, in the matter of degrees and honors, there should not be too wide a divergence from the standards actually established and found to be successful elsewhere. But it seems quite certain, that there is a spontaneous movement amongst the Chiefs of the Punjab, for the establishment of an University, which shall be devoted to the study of the Oriental classics,

* Burke.

and which shall be, perhaps, more in conformity to the wishes and bent of the Native community in that part of the Empire, than one which, though with good reason, is so largely devoted to the pursuit of English Science, English Philosophy, and English Literature.

But I do feel warranted in asserting that any marked movement in favour of good education under any shape or guise, which originates with the people, and which is supported, as this has been, by substantial donations indicative of the earnestness of its supporters, is a movement which no wise and practical Government would contemptuously pass over, or prematurely blight.

I turn now to considerations of a more comprehensive character and a wider scope.

The occasion on which honors are distributed to the successful students of any great or popular institution, is, to my thinking, always a solemn and a significant sight. It is marked, in England, by a constant reference to historic associations, to long links of tradition, and to the careers of eminent individuals, which have become the acknowledged property and the common inheritance of the nation. And if, in India, such anniversaries are lacking in the dignity and the charm which is conferred by unbroken precedent and long antiquity, yet the occasion is not altogether wanting in some of those ingredients, which raise the thoughts above the comparatively low level of official drudgery and of scholastic routine. We have before us, first, the animating sight of a large band of youths who, by patient study and generous emulation, have gained for themselves those academic honors, to which we fairly trust as the pledges of future distinction and utility in active life. We have the presence of Natives of an older generation, men of culture, of respectability, of influence, and of wealth. We have a number of English gentlemen distinguished, not perhaps so much for literary excellence, as for official aptitude and for triumphs gained in policy or in war; for judicial eminence, or for

administrative skill. We have, further, the addition of those whose intelligent appreciation of the pursuits of the male sex, we have been taught to consider as an incalculable element of refinement and of strength; and, lastly, the assembly is presided over by an English Statesman, trained in those noble political rivalries, which, while they seem to sap and to weaken, in reality only strengthen and perpetuate the fabric of England's constitution, and who, on this and on every other occasion when he appears in public in India, is the lieutenant and representative of Majesty itself.

But the ceremony of to-day derives a peculiar interest from its marking the period where one administration terminates, with its results and its retrospect, and another commences with all its aspirations and hopes.

I have been always much struck by a remark made by a Statesman* who, for a short period, in a generation which has well nigh passed away, ruled this great empire with signal sagacity and success, and who still lives to adorn one of the noblest assemblies in the universe; the remark, I say, pointing to the very different award which awaits the soldier on the one side and the politician on the other, at the hands, not only of his cotemporaries, but of those of many subsequent generations. The fame of the soldier depends mainly, if not entirely, on success, and a blow well struck or a campaign happily terminated, is the signal for unhesitating and universal applause. The fame of the statesman, the administrator, and the politician, depends on a variety of causes over which neither parties nor partisans can exercise effective control: it is viewed through a mirror in which is reflected something of passion, much of prejudice, something of hostility; it is exposed, on the one hand, to virulent mis-construction, and on the other, to eulogies that may be overdrawn; and it depends, after all, on measures, the true force and ultimate object of which, unlike battles or sieges, few men living are able accurately

* Lord Ellenborough.

to estimate. Writers are still disputing, sometimes with impartiality, sometimes with partiality, and sometimes with an acerbity that would better become participators in the events which they discuss, the precise merits or the exact place in history, which should be assigned to the statecraft of Walpole, to the splendid genius of Chatham, or to the eloquent patriotism of Burke; and you have only to cast a glance on the wide extent of periodical or daily literature, to appreciate the difficulties under which an Englishman, not to say a foreigner, must labour, in forming a just and not exaggerated conception of the character and the statesmanship of the great chiefs who, since the commencement of this century, have been the leaders of party in England, or of those who have guided or controlled our Indian administration for the last thirty years.

Two names, both intimately connected with India, have, during the past year, attracted the notice of all residents in India, and even that of the British public at home. The one is that of the soldier whose successful march through a wild and unknown territory resulted in a triumph, which at once commanded the applause and admiration of the civilised world. The other is that of the Civilian Statesman, whose five years of patient enquiry, anxious deliberation, and weighty cares, have resulted in a variety of legislative and executive measures, which, whether for good or for evil, must exercise a vast influence over the future of India.

This is neither the place nor the occasion to review in detail, or even to glance cursorily at the leading events of the administration of the late Viceroy. But it cannot be inappropriate to remind those who are about to enter on the serious business of existence, that strength of character is often of more weight in winning the battle of life, than sheer intellectual ability or profound erudition. I say that it is most desirable that the youths of all countries, and the youths of India in particular, should have presented, for their guidance and imitation, characters which are distinguished not so much for brilliancy and

glitter as for solidity and strength; that they should learn to pay some reverence to consistency of purpose and unity of aim; that they should be taught the true value of those sterling qualities which deserve that success which even they may not invariably command.

A great writer,* who deservedly wields at this hour a vast influence over the minds of the rising generation of Englishmen, has, in humorous phraseology of his own coining, some of which seems likely to attain to a permanent place in English literature, and to last as long as the language itself, has, I say, vehemently denounced the shallowness of those natures, who, in spite of talents and learning, have no moral fibre or tenacity; who invariably swim with the stream, and shout with the crowd; who can face no difficulties, surmount no obstacles, create no party, achieve no results. In happy contrast to the above characteristics, I say that there is not a man here, be his political views or his public opinions what they may, who may not derive advantage from a careful contemplation of the career of that public servant, who commenced public life as an Assistant in the service of that well known Institution, the Company of Merchants trading to the East Indies, and has ended it, for the time, as H. M.'s Viceroy and Governor-General in the East; and I repeat that every man amongst us will do well to recall the memory of one, in whom a stern sense of justice was largely mingled with generosity and with mercy; whose frankness and simplicity had something in them of the old Roman character; who was alive to suggestions and yet was never daunted by clamour; and whose whole life, from the day that he first landed to the day when he left India, was a practical exemplification of the truth of that simple maxim, the endeavour to do his duty, which his illustrious brother bequeathed to Englishmen and Asiatics alike, as the best and truest legacy of his noble career.

These are the qualities which sustain the sinking heart in the hour of doubt and of difficulties, and which shed a purer

* Carlyle.

light over the most successful triumphs of statesmanship. And believe me, that there is none in this or in any other assembly, so humble, or so elevated, but he may with advantage take them for his model and guide.

I have dwelt at some length on this topic, because it may well be that some of those present, or their relations and friends, may hereafter be placed in situations where the possession of such qualities will be anxiously looked for and severely tried. Such qualities may be exhibited in the charge of a fractional part of a remote and outlying district, as well as in the Metropolis of a great Empire, and at the head of affairs. In saying this, I do not forget that the sphere in which the Natives of the Lower Provinces have hitherto been most distinguished, is the forum and the Bench. I am violating no confidence and betraying no secrets, when I say that there is every disposition, on the part of the Indian Government, to encourage the peculiar bent and aptitude of the native mind; to attract a larger portion of educated Natives to the Judicial branch of the Service, by increased advantages and by higher pay; and to make the career of the Judge and the Advocate, as far as lies in its power, one synonymous with independence, with honour, and with benefit to the State and the people. Only, I would ask you to remember the difficulties, which, arising out of the climate, the very soil of the country, and the inveterate habits of the people, beset the path of the legislator, and may turn the study of a noble science to the mere exercise of verbal ingenuity, or degrade it still lower to the practice of chicanery, and the service of fraud.

The British Government will do its part in purifying the temple of justice; in making it accessible to the occasional and humble suitor as well as to the rich and habitual litigant; and in entrusting the property and the lives of its subjects to those whose capacity shall be unquestioned, as their hands have been pure. Do you play your part manfully in bringing about that great revolution which, forty years ago, was pressed on the legislators of his own country by that veteran reformer* who,

* Lord Brougham.

since we last met in this building, has gone to his grave, in the fullness of years and of honour; do you, I say, so strive that, within your scope and opportunities, you may, to use his own language, make Law "not a two-edged sword of fraud and oppression, but the staff of honesty and the shield of innocence."

I will now advert to a topic of a very different kind. I was lately reading an account of an annual representation, at one of our most ancient seats of learning in England, of one of the Comedies of an ancient writer, who, two thousand years ago, attracted and charmed the Knights and Senators of Rome, not yet corrupted from her pristine republican simplicity, and yet even then rising into the full consciousness of extended dominion and of imperial strength. The modern writer of the Latin Epilogue, by which such an entertainment is invariably concluded, after an amusing description of the incidents of the late election, proceeded to draw a striking and felicitous contrast between the turmoil of some great and vexed political controversy, and the sacred calm of an institution devoted to classical studies; where the clamour of the hustings did not penetrate, where the voice of faction was never heard, where pre-eminence was attained by assiduity and merit, and not by popular favour, and where successive generations of young men, after healthy competition and sound moral and physical training, were sent forth to the service of their country, which was itself strong and invigorated by institutions like these. And this picture with its contrast, was drawn by the writer alluded to, with a grace and force, with an epigrammatic point, with a mastery over all the resources of the Latin language, with a felicitous adaptation of classical phraseology to the incidents and relations of modern social life, such as to make me doubt whether there was unerring wisdom in those attacks which have been lately directed against the practice of classical composition; whether that training could be wholly based on error, which gave accuracy to the thought, brilliancy to the expression, refinement to the taste; whether, in short, there was not something to be said in favour of those

who would still recommend to the cotemporaries of Browning and of Tennyson, a practical imitation of the graceful elegiacs of Ovid and Tibullus.

I regretted, too, the impossibility, in the present state of your social and domestic habits, of establishing in the plains of the Upper or the Lower Ganges, some institution which would reproduce the great public schools of England, where the youths of the higher and the middle classes might be brought close together in generous emulation; where homage would be paid as much to originality of character as to precocity of intellect; and where the students would be subjected to that judicious combination of liberty with discipline and restraint, which goes far to form the Administrator and the Warrior, the Statesman and the Judge.

But it is not to linger with regret over a change in classical studies which modern innovation perhaps renders inevitable, nor to grieve over the absence of an Eton or Harrow in the plains of Hindustan, that I have recalled to some, and for the first time mentioned to others of my audience, the time-honoured union which has so long subsisted between the Adelphi or the Phormio of Terence, and the Cloisters of Westminster. The point which struck me most forcibly was, that in England, as different from India, political considerations had comparatively little weight in shaping and determining the course of education. It may be that, even in England, there are still difficulties and complications which have been perpetuated by the ancient hostility of Protestants and Roman Catholics. It is true that there are occasionally brought to light invidious distinctions; narrow formulas; unjust, arbitrary, and capricious restrictions, imposed by the conservative tendencies of former public benefactors, which are doomed to a slow but a certain extinction by the wider sympathies and the more liberal tendencies which prevail at the present day. But, making allowances for these considerations, politics and education in England may run parallel, but do not ordinarily clash.

In India, on the contrary, it may be truly said, that the first and paramount consideration in educational questions is, the state of the country and the feelings of the people. The causes which contract or expand the desire for education, which bar our advance or stimulate us to greater exertions, are to be found deep-seated in the habits and customs of the masses, and it may be even said with truth, that education is actually affected by the physical aspect of the country and by the operations of nature itself. I mean that peculiarities of position and of climate have an effect in retarding or advancing knowledge, and that the number of students may be increased or diminished by want of communication, by the isolation of particular provinces, by an epidemic, by a pestilence, by the famine of which we were spectators three years ago, by the scarcity which we are only just now ceasing to apprehend. The truth is that moral and material works in this country act and re-act on each other, and there is not, I venture to say, a canal opened, a road laid down, or a railway which pushes its iron horns further and further into the heart of a province, which does not assist us in stimulating the energies and in developing the half-formed ideas of the community, and in creating those demands which it is afterwards necessary to supply.

But the physical aspect of the country, and any material changes, are, after all, of far less moment than the legacies bequeathed to us by a by-gone civilisation. In shaping our whole educational system, in holding out to you the inestimable advantage of a training which imparts a knowledge of accurate and scientific truths, which conveys a fund of sound moral and political information, which replenishes the memory with an inexhaustible treasure of graceful associations, of splendid sayings, and of noble thoughts, and which enables its possessor to carry his disciplined energies to the practice of any liberal profession or to the service of the State, we have ever to consider what shoals we must avoid, on what rocks we are likely to split, what traditions we cannot afford to disregard, what

prejudices we may defy with fearlessness, what sympathies we may invoke with success, and where we are to look for the bond which is to unite the intellects of Europe and Asia, or for the silver key which is to unlock those inmost sentiments and feelings, before which are swept away, as by a torrent, all distinctions, however important, of climate or of colour, of political experience and of religious belief.

In saying this I do not forget that we owe a debt to those enlightened gentlemen, who are leading the van of native progress and civilisation, and we can afford to trust to the rectitude of our intentions and the purity of our aims. But, still, we must feel that the best of our plans may be marred by defective intention or defective intercourse, and that, at any moment, some unreasonable suspicion, some class interest, some wild hallucination, nay, some insensate conspiracy, may disarrange our plans, defeat our intentions, and divert or impede that spirit of progress which such obstacles cannot wholly destroy. You cannot look around you, in India as well as in England, without seeing on every side more or less of active enquiry, of gradual revolution, of unequivocal change. I would ask you to give one retrospect to the time when the Indian Statesman who has just bequeathed to his successor what we hope, is a fair heritage of peace and prosperity, was justly designated as the saviour of the empire in the anarchy of rebellion and the horrors of war. Look at India just eleven years ago; an administration in pieces; an impoverished exchequer; anarchy in the villages, lifelessness and inactivity in the great marts of industry and trade: its vast kingdoms overrun with armies, lit up by watchfires, studded with camps. And look at it now, with multiplied colleges and well-filled schools; with a well-balanced political system; with expansive trade and unfettered commerce; with a replenished Treasury; with its fair provinces soon to be watered by the aqueduct: and its vast kingdoms even now girdled by the telegraph and pierced by the rail. Marked indeed, is the barrier which separates the Hindoo from

the traditional splendour of Vikramaditya, and the Hindoo and Mahomedan from the prosaic history and the latter days of Alumgir.

We require, however, a superstructure to that foundation on which we base our reasonable hopes. We wish to see, not merely the apathetic contentment of the masses, but their gradual enlightenment and the dispersion of their ignorance; the association of the higher classes in the administration of the empire; a cultivation which shall be solid as well as specious and showy; tenacity of character as well as subtlety of intellect; and an evidence that there are some who can guide, influence, and elevate the masses, as certainly as they can evidence loyalty and fidelity to the State. For this we offer you, as nourishment, not the shapeless fragments of a gigantic erudition, not the dry bones of an obsolete and unpractical philosophy, but we are willing to impart to you the secrets which give to nations that giant's strength which, it has been well said, it would be tyrannous to use as a giant would use it; the elements by which races and individuals become fitted for moral ascendancy and for political growth. I ask you, addressing you as I probably am for the last time on this occasion, to be the intellectual allies of a Government which if it creates no world-wide monuments of costly stone or of durable marble, aims at perpetuating its memory, even though it were to the prejudice of its own material interests, by the bloodless triumphs of truth over error; and which, through the energy, through the devotion, through the very lives of its administrators, is daily seeking to effect the solution of a problem, which deriving no guidance from any long line of precedents, and finding scarce any analogies in the whole range of ancient and modern history, is still one with which are intimately associated the progress, the welfare, the regeneration of India, and the discharge, by England, of a great and national trust.

His Excellency the Viceroy then addressed the assembly :—

MR. VICE-CHANCELLOR, SENATORS, GRADUATES AND UNDER-GRADUATES OF THE UNIVERSITY OF CALCUTTA, LADIES AND GENTLEMEN,—I rejoice most sincerely that I did not accede to the suggestion made by your Vice-Chancellor, with more modesty I think than discretion, that I should take a leading part in the proceedings of this day. Had I acceded to that suggestion, you would not have had the opportunity of hearing one of the most eloquent and appropriate addresses that has ever been delivered on such an occasion.

Gentlemen, I can assure you that I appreciate most deeply the privilege of having heard that address. I am sure that I express the sentiments of all present when I say that we feel deeply indebted to our Vice-Chancellor for the able and interesting oration which he has just delivered. There is one subject, however, to which I cannot refrain from alluding, and that is to express to you on this my first appearance in public since my assumption of the office of Governor-General, what satisfaction it gives me to concur in those rich and eloquent phrases in which the Vice-Chancellor referred to my eminent predecessor. Those remarks I am sure went home to all your hearts, and I believe that if the Vice-Chancellor had been gifted with even more eloquence than that which he has displayed to-day in describing the great qualities of that distinguished man who has lately left our shores, he might have said much more with the entire concurrence of every person in this assemblage.

It would be presumptuous in me to attempt to add anything to those heart-stirring words, and I will only say, speaking in the presence of many who knew him well, that an honester man or one more determined to do what was right, never filled the high post of Governor-General, than Sir John Lawrence. But why should I pursue this subject further?

> "His signal deeds and prowess high
> "Demand no sounding eulogy;
> "Ye saw those deeds—

" Why should his praise in verse be sung?
" The name that dwells on every tongue
" No minstrel needs."

Gentlemen, it would certainly be out of place here in addressing such an assembly, were I to attempt to dilate upon that which you all thoroughly appreciate, namely, the inestimable advantages of education. Were I to do so I could only repeat that which has been said far better than I could say it, a thousand times before. It is indeed especially unnecessary where I see before me so many who have drank deep of the immortal spring and have found its waters sweet.

I have little doubt that all the young men who hear me now, have discovered, in a greater or a less degree, that learning brings with it its own exceeding great reward.

The numbers in which they are assembled, and the toil which they must have undergone in obtaining their honors and degrees, show how deeply they appreciate the boon which has been placed within their reach.

There was a time, Gentlemen, when doubts have been entertained as to the prudence and expediency of offering to the Natives of India a widespread system of national education, nor were these doubts alone confined to India. Many there were in past times who held—and even men of authority and knowledge were known to express such an opinion—that the indiscriminate diffusion of education might have the effect of weakening Government, of making the rich and the great more overbearing and more oppressive, and the poor more discontented with their lot. But I believe that these notions belonged to the fossil era of thought. If they are still entertained by any number of persons, their fallacy is so well ascertained that the holders of them content themselves with impressing their views on their friends in private.

Gentlemen, the course that has been taken in this country with regard to this great question, was taken for no political object.

Those great and wise men who at no very distant time

established that system from which, though still in its infancy, you have already so much benefited, never waited to consider whether that which they were doing would strengthen or weaken the hands of the Government.

They believed that to offer the means of acquiring knowledge to the inhabitants of this great continent was a sacred and a paramount duty; and they went forward in their work without fear or hesitation.

To your fellow subjects of the United Kingdom, Parliament and Government have made the most strenuous exertions to extend the means of diffusing knowledge, and to enlist on the side of education the sympathies of the entire nation.

To you the same advantages have been given, and as nearly as possible the same system has been established in your Schools, Colleges, and Universities, as is in operation at home—the determination on the part of your Rulers being to do in this matter what is right, and to leave the results in the hands of God. But be that as it may, I can frankly say as the Chief Administrator of a Government that walks in the light of day and courts publicity for all its acts, that we fear not any investigation that the lamp of knowledge may cast upon our path. Compare your laws—the laws by which you are governed—compare them with those which have been devised by sages and learned men of every class, creed and age, and say, "Are they not good?" Read History and contrast the system of Government under which you live with those which for centuries have existed in this country—does the present system lose by comparison?

Look to the great works which are being daily carried on around you—works by which the life-giving stream is carried to the doors of the homes of the poor—works by which communication by signal, by letter, or in person have been accelerated in a manner that is almost fabulous, think on all these things, and consider whether education will not enable you to appreciate a system which has produced such results. Can we, whose

proudest boast is, that during our existence as a nation we have been the pioneers of civilisation and progress in every corner of the world, can we dread the increase of knowledge or the development of learning? No, Gentlemen, we offer you all these great facilities for the acquirement of knowledge and invite you to accompany us on our course unconditionally, freely, willingly, unhesitatingly, ungrudgingly; at the same time I am not without hope that perhaps in the establishment of the School, the College and the University, we may be weaving a golden band which may bind in closer union the subjects of our Queen, be they dark or fair, whether they reside in the East or the West, or are members of those communities which are now bursting into life in the Islands of the Southern Seas.

Graduates and Under-Graduates of the University of Calcutta, hesitate not then to advance with energy and spirit on the course that is opened to you. Let not your studies terminate with your Academic career. Keep—carefully keep—throughout your lives all that you have won with so much labour and toil, let no business or pleasure in after life deter you from maintaining actively the studies by which you have already won distinction and honor; and whether you are destined for a professional career or for a life of comparative ease, believe me that by continuing your literary or scientific pursuits you will provide for yourselves the greatest pleasure of your manhood and the best solace of your declining years. But, Gentlemen, in all the pride of intellectual attainment—and you have every right to be proud of what you have done—remember one great truth, that Virtue is above knowledge and that honor is greater than learning. You may depend upon it that for the future, men will look with the deepest and the keenest curiosity on the influence that the lessons which you have learned in the University of Calcutta will have on your future lives. Show then to the world that study has given you power to appreciate to their full value, truth, honesty, and courage; show to the world that to be learned, is also to be good; show to the world that

having conquered so many and great difficulties in the acquirement of knowledge, you have obtained also command over yourselves; for it is

> "Virtue only gives us bliss below,
> And all our knowledge is ourselves to know."

The Vice-Chancellor then declared the Convocation dissolved.

J. SUTCLIFFE,
Registrar.

(Confirmed)
W. S. SETON-KARR,
Vice-Chancellor.

MINUTES

OF

THE FACULTY OF ENGINEERING.

FOR THE YEAR 1868-69.

No. 1.

The 8th March.

(In Circulation.)

103. Proposed by Mr. Atkinson and seconded by Mr. Sutcliffe.

That Lieut.-Colonel Nicolls be re-elected President of the Faculty and representative in the Syndicate for the ensuing year.

The proposal was carried.

J. SUTCLIFFE,
Registrar.

MINUTES

OF

THE SYNDICATE

FOR THE YEAR 1868-69.

No. 10.

The 27th March.

Present :—

THE REV. DR. OGILVIE—*in the Chair.*
THE REV. K. M. BANERJEA.
COL. NICOLLS.
DR. F. N. MACNAMARA.

104. Read again proceedings of the meeting of the Faculty of Law, on the 13th February, with reference to the preparation of a Scheme of Law lectures in connection with the Tagore Professorship.

RESOLVED :—

That the Syndicate defer taking further steps for the appointment of a Professor, and the submission of a programme of subjects of lecture to the Senate for approval, till judgment has been delivered in the suit, now pending in the High Court regarding the Will.

105. Read again the following Minute by Mr. Beebee, on the present mode of conducting the Examination for Honors in Mathematics.

I would suggest two alterations in the present mode of conducting the Examination for Honors in Mathematics.

The first, which refers to the arrangement of the subjects, is, that in place of three papers in Pure Mathematics and three in Natural Philosophy, there should be two papers in each, consisting only of book-work with a few easy riders directly depending for their solution upon the propositions to which they are attached.

The subjects might be grouped as follows:—

(1) Algebra, Trigonometry Plane and Spherical, Theory of Equations and the more elementary portions of Geometry of two dimensions.

(2) Higher Plane Geometry, Solid Geometry, and the Differential and Integral Calculus.

(1) Statics, Hydrostatics and Optics.

(2) Dynamics of a particle, Hydrodynamics and Astronomy.

The fifth paper would consist of eight or nine easy problems in all or any of the subjects.

The sixth of seven or eight more difficult problems. This would prevent candidates devoting nearly the whole of their time in examination to the writing out of book-work, which they generally do at present, to the neglect of the problems set in the same paper, for the solution of which the examiners are bound to award far higher marks than for the mere reproduction of book-work articles.

Secondly, in regard to the system of marking, I think the rule, which requires a minimum of twenty-five per cent. in each paper as well as that of thirty-three per cent. in the aggregate, to be not only unnecessary but rather detrimental to the excellence of the examination, particularly under the present system of grouping the subjects.

The reasons are as follows:—

(1) The existence of the minima on the aggregate for the three classes, as under the present regime, is a sufficient guide for the examiners from year to year.

(2) The rule of requiring a minimum in each subject, though most desirable in testing the merits of students, who aspire to

a passman's degree in the various branches of a general education, is not applicable to those, who, after having already obtained this degree, seek distinction in one special science.

For example, a student, who is a fair English scholar or Mathematician, if he be totally ignorant of History, cannot be accounted a properly educated man; but a candidate for Mathematical Honors, who might sacrifice the study of Optics or Spherical Astronomy, in order to devote more time to Mechanics, need not, by any means, be considered to have received an inferior Mathematical training to a competitor who has made only a moderate progress in both.

(3) Under the present arrangement, the same number of marks are devoted to the paper in Hydromechanics, which occupy but a small portion of the student's time in reading, as to that in Optics, Spherical Trigonometry and Astronomy, or to that in Plane and Solid Geometry, subjects which are practically unlimited in extent.

Lastly, while I have no wish to see the standard for a class lowered in any way, yet the length of the course prescribed, and the peculiar nature of a Mathematical examination would seem to make it more difficult to obtain Honors in this branch of science than in any other. I can only speak from the experience which one examination in History and Political Economy afforded; but, as far as I can judge, a third class might be easily gained in that subject by men of far inferior calibre to those who all but fail to attain to the corresponding Mathematical standard; and therefore any unnecessary obstacle to success may most reasonably be removed.

In the absence of any text-books exactly suited to the requirements of the Course, the following Syllabus has been drawn up as a guide to tutors and examiners, embodying all the fundamental propositions in each subject, and only excluding the more complicated articles, which appear to be somewhat beyond the traditional standard of the examinations and unnecessary to a mere elementary study of the higher branches of Mathematics.

Pure Mathematics.

Algebra, as in Todhunter or Wood, omitting the theory of Probabilities and Indeterminate Equations of a degree higher than the first.

Trigonometry, as in Todhunter, omitting Articles 318 to the end.

Theory of Equations, as in Todhunter, Caps. I—XVIII. Articles 242—248 and Cap. XXV. to the end.

Geometry of two dimensions, as in Turnbull and Salmon, with the exception of Involution, Infinitesimals and Projections.

Geometry of three dimensions, as in Aldis, omitting Cap. IX. on Functional and Differential Equations to families of surfaces: or the corresponding propositions in Frost and Wolstenholme.

N. B. Tetrapedral and Quadriplanar coordinates will not be required.

Differential Calculus, as in Todhunter.

Integral Calculus, as in Todhunter, Caps. I—IX. omitting Articles 90—96.

Differential Equations, only as required for the propositions in which they appear.

Spherical Trigonometry, as in Todhunter Caps. I—VIII. and Cap. XII.

N. B. All limits are inclusive.

Mixed Mathematics.

Statics, as in Parkinson and Todhunter, with the exception of Poisson's proof of the parallelogram of forces, Lagrange's proof of Virtual Velocities; also Caps. VII, IX, and the articles upon the attraction of Spheroids, Ivory's Theorem and Potentials.

Particle Dynamics, as in Tait and Steele, omitting Caps. VI. XI, XII, the more complicated problems of constrained motion upon surfaces, and all propositions involving the application of the Calculus of Variations.

Hydro-mechanics as in Besant's elementary treatise with the exception of the theory of sound; also the larger treatise of the

same author, omitting Caps. VII, X, XII, and all propositions involving the Dynamics of a rigid body.

N. B.—In Cap. VIII only propositions involving resolution along lines of motion are required.

Optics, as in Parkinson, omitting the formulæ for the calculation of spherical aberration, and the propositions at the end of Cap. VI. on refraction and reflexion at different surfaces in any manner.

Astronomy, as in Main's Practical and Spherical Astronomy, with the exception of the articles mentioned below.

Cap. II.	Articles	17, 17—19, 19, 33, 36.
III.	"	10.
IV.	"	11, 12.
V.	"	4—8.
VI. (1)	"	9—12.
VI. (2)	"	10—11.
VI. (3)	"	19, 24, 25.
VII.	"	7—15, 18.
VIII.	"	9—11, 16—21.
IX.	"	6—8, 34—36.
X.	"	12 to end.

RESOLVED :—

That Mr. Beebee's suggestions be adopted at all future Examinations for Honors in Mathematics, and that the Syllabus, attached to the Minute, be published in Appendix B. of the Calendar for the guidance of Tutors and Examiners.

106. Read letters, from the Principals of several Colleges, recommending that the Sanscrit Course for the First Examination in Arts of 1870, should be shortened.

ORDERED :—

That the Course be shortened by striking out Veni-Sanhára.

107. Read an application from candidates, who took up Bengali at the last B. A. Examination and failed, requesting

permission to present themselves at the next Examination with the Bengali as their second language.

Read letters from several Principals supporting the application.

ORDERED:—

That candidates, who presented themselves at the last B. A. Examination with Bengali as their second language and failed, be permitted to appear in the next Examination, and to take up Bengali as their second language, on the distinct understanding, that the Examination of January, 1870, is the last at which any candidate will be allowed to take up a Vernacular as a second language.

108. Read letter from Bhavánicharan Datta, (a graduate in Arts of 1869, in his 5th year from Entrance) requesting permission to be examined for Honors at the next examination, on account of his having been compelled by a severe attack of illness, from going through the entire Examination of 1868, to which he had been admitted.

ORDERED:—

That, under the circumstances set forth by the applicant, he may be permitted to appear for Honors next February.

109. Read the following letter from the Government of India:—

No. 167.

From E. C. BAYLEY, *Esq., Secy. to the Govt. of India,*
To the Registrar of the Calcutta University.

Fort William, the 23*rd March,* 1869.

SIR,—I am directed to acknowledge the receipt of your letter, No. 1275, dated 3rd instant, submitting for sanction certain amendments in the Arts Regulations of the Calcutta University, which have been passed by the Senate, on the recommendation of the Syndicate and the Faculty of Arts.

2. In reply, I am desired to state that the Governor-General in Council is pleased to sanction the proposed amendments.

I have the honor to be,

SIR,

Your most obedient servant,

E. C. BAYLEY,

Secy. to the Govt. of India.

RESOLVED:—

1. That the amendments in the Arts Regulations (paras. 82-85, Minutes, Vol. XII.) be published in the *Gazette*, and that a circular be addressed to the Heads of Schools and Colleges setting forth the nature of the several amendments, and the dates from which they will take effect.

2. That the extension of time of notice to be given by candidates, and the change in the age of Entrance candidates shall take effect from 1st April, 1869.

3. That the revised course of History for the Entrance Examination shall take effect at the Examination of December 1871.

4. That the revised standards in History and Philosophy for the First Examination in Arts shall take effect at the Examination of 1871.

5. That the revised course of History for the B. A. degree shall take effect at the Examination of January, 1874.

6. That the revised course of Philosophy for the B. A. degree shall take effect at the Examination of January, 1872.

110. The following gentlemen were appointed to conduct the Examination for a Licence in Civil Engineering:—

Lieut. Crichton.
Mr. J. M. Scott.
Mr. Sutcliffe.
Mr. H. H. Locke.

111. The following gentlemen were appointed to conduct the Examinations in Arts for 1869-70.

ENTRANCE EXAMINATION, 1869.

English.

Dr. W. Robson.
J. K. Rogers, Esq.
H Roberts, Esq.
Rev. John Naylor.

Bengali and Sanscrit.

Pandit Harináth Nyáratna.
Babu Gopálchandra Banerjea.
Pandit Bireswar Vidyáratna.
Pandit Agharnáth Tatwanidhi.

History and Geography.

D. Carnduff, Esq.
J. Wilson, Esq.
W. Clifford, Esq.
Rev. T. Martin.

Mathematics.

A. Ewbank, Esq.
A. W. Croft, Esq.
Rev. J. P. Ashton.
Rev. K. S. Macdonald.

Arabic, Persian and Urdu.

H. Blochmann, Esq.

Hindi and Oorya.

Rev. K. M. Banerjea.

Greek and Latin.

A. W. Garrett, Esq.
Rev. J. S. Beaumont.

FIRST ARTS AND B. A. EXAMINATIONS.

English.

C. H. Tawney, Esq.
Rev. W. C. Fyfe.

Sanscrit and Bengali.

Rev. K. M. Banerjea.
Pandit Maheschandra Nyaratna.

History.

Rev. Dr. J. Ogilvie.
E. Lethbridge, Esq.

Mathematics and Natural Philosophy.

J. A. Aldis, Esq.
M. H. L. Beebee, Esq.

Mental and Moral Science.

J. C. Nesfield, Esq.
Rev. S. Dyson.

Physical Science.

W. G. Willson, Esq.
Rev. E. Lafont.

Latin and Greek.

A. W. Garrett, Esq.
Rev. J. S Beaumont.

Arabic, Persian and Urdu.

H. Blochmann, Esq.

112. The Registrar reported that he had made a further investment of Rs. 3,500 in 5 per cent. securities of 1856-57, on account of the Premchand Roychand Fund—thereby bringing up the entire investments on account of this fund to Rs. 211,000 of 5 per cent. notes.

ORDERED :—

That the further investment be approved.

113. Read a letter from the Hon'ble the Chief Justice, pointing out that in the programme for the Convocation, the order of precedence set forth in the Act of Incorporation had not been observed.

Read also the reply addressed by the Registrar to the Chief Justice, showing how the matter of complaint had arisen, and expressing regret that it had not been corrected in the programmes issued subsequently to the Vice-Chancellorship of Sir James Colvile.

ORDERED :—

That a letter be addressed to the Chief Justice, expressing the regret of the Syndicate at the oversight, and stating that the necessary correction will be made in future programmes.

J. SUTCLIFFE,
Registrar.

(Confirmed)
J. OGILVIE,
Chairman.

MINUTES

OF

THE SYNDICATE

FOR THE YEAR 1868-69.

No. 11.

The 16th April.

(*In Circulation.*)

114. It was resolved, that the following Report of the Syndicate on the business of the year be laid before the Senate at the Annual Meeting on 1st May.

J. SUTCLIFFE,
Registrar.

The usual examinations have been held during the year in Arts, Law, Medicine, and Civil Engineering.

The names of the successful candidates will be found in the printed Minutes of the Syndicate, and a tabular statement is appended, shewing the general result, and affording a comparison with the result of former years.

ENTRANCE EXAMINATION.

For the Entrance Examination there were 1,734 candidates, of whom 892 passed, 47 were absent, and 795 failed. Of the passed candidates, 146 were placed in the first division, 435 in the second, and 311 in the third. Of the 795 candidates who were rejected, 577 failed in English, 143 in the second Language, 190 in History and Geography, and 549 in Mathematics. The number of candidates for Matriculation in 1868 was larger by 227 than in 1867, and the result of the Examination may be considered satisfactory.

The following is a classification of candidates according to the second languages they took up :—

Number of Candidates.	Number Examined in							
	Bengali.	Sanskrit.	Urdoo.	Persian.	Arabic.	Latin.	Hindi.	Oorya.
1,734	1,095	249	252	12	10	65	38	13

The preceding statement shows, that a considerable number of successful candidates took up a Vernacular instead of Sanskrit or Arabic. It must not be inferred, however, that they were altogether unprepared to pass in one of the Classics. They chose a Vernacular, as being an easier subject of Examination, and because Junior Scholarships were awarded in Bengal on the result of the Examination, indifferently, to those who took up a Classic or a Vernacular.

The standard of the First Arts Examination of 1870, in Sanskrit and Arabic, was fixed some time ago on the supposition that those who presented themselves, after passing the Entrance Examination of 1868, would have a knowledge of these languages, such as could be acquired by a four or five years' course of reading in a school previous to Matriculation: and it is not improbable that many of those, who took up Bengali, Urdu or Persian, have a fair knowledge of Sanskrit or Arabic. It was found, however, by Principals of Colleges after their first-year classes had been formed, that the attainments of *their students in Sanskrit* were very unequal, and on their strong recommendation the Syndicate have shortened the course of Sanskrit for the First Examination of 1870, by striking out Veni-Sanhára, and restricting the examination to Kumára Sambhava. This difficulty will not occur again, as all the Junior Scholarships of the higher grades in Bengal will next year be awarded to those only, who pass the Entrance Examination in a Classic as their second language.

The following Tabular Statements show the Provinces from which the candidates were drawn, and the religion professed :—

PROVINCES.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Bengal, ...	1,462	123	347	264	734
North-Western Provinces, ...	104	7	41	17	65
Punjab Provinces,... ...	90	4	19	20	43
Central Provinces, ...	19	1	3	4	8
Oudh, ...	45	11	19	3	33
Ceylon, ...	14	0	6	3	9
Total, ...	1,734	146	435	311	892

RELIGION.

BENGAL.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus,...	1,224	99	276	218	593
Mahomedans, ...	53	2	14	10	26
Christians, ...	57	10	13	13	36
Other religionists, ...	128	12	44	23	79
Total, ...	1,462	123	347	264	734

N. W. PROVINCES.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus, ...	86	5	36	13	54
Mahomedans,...	8	2	3	1	6
Christians, ...	8	0	1	2	3
Other religionists, ...	2	0	1	1	2
Total, ...	104	7	41	17	65

RELIGION.

PUNJAB.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus, ...	67	3	12	16	31
Mahomedans,...	10	0	2	2	4
Christians, ...	9	1	3	1	5
Other religionists, ...	4	0	2	1	3
Total, ...	90	4	19	20	43

OUDH.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus, ...	22	5	9	1	15
Mahomedans, ...	11	2	6	1	9
Christians, ...	7	4	2	0	6
Other religionists, ...	5	0	2	1	3
Total, ...	45	11	19	3	33

CENTRAL PROVINCES.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus,...	15	0	2	4	6
Mahomedans, ...	0	0	0	0	0
Christians, ...	4	1	1	0	2
Other religionists, ...	0	0	0	0	0
Total, ...	19	1	3	4	8

CEYLON.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus,...	1	0	0	0	0
Mahomedans, ...	0	0	0	0	0
Christians, ...	12	0	6	2	8
Other religionists, ...	1	0	0	1	1
Total, ...	14	0	6	3	9

The pass-standard of marks in Mathematics has been raised from 25 to 33 per cent. at future Entrance Examinations, and this measure will probably diminish the proportion of successful candidates at the Examination of 1869.

FIRST EXAMINATION IN ARTS.

For the First Examination in Arts there were 423 candidates, of whom 196 passed, 10 were absent, and 217 were plucked. Of the successful candidates, 12 were placed in the first class, 81 in the

second, and 103 in the third. Of the rejected candidates, 181 failed in English, 98 in the second language, 37 in History, 121 in Mathematics, and 62 in Philosophy. The number of candidates at the Examination of the previous year was 388.

The following is a classification of the candidates according to the second language they took up :—

Number of Candidates.	Number Examined in			
	Sanskrit.	Arabic.	Latin.	Greek.
423	372	31	19	1

The following Tabular Statement shows the Provinces from which the candidates were drawn, and the religion professed :—

PROVINCES.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Bengal, ...	377	9	78	86	173
North-Western Provinces, ...	29	2	1	11	14
Punjab Provinces,... ...	11	1	0	3	4
Oudh, ...	3	0	2	1	3
Ceylon, ...	3	0	0	2	2
Total, ...	423	12	81	103	196

RELIGION.

BENGAL.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus, ...	311	7	62	72	141
Mahomedans, ...	5	1	0	1	2
Christians, ...	22	0	7	5	12
Other religionists,*	39	1	9	8	18
Total, ...	377	9	78	86	173

N. W. PROVINCES.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus,...	23	2	1	9	12
Mahomedans, ...	1	0	0	0	0
Christians, ...	0	0	0	0	0
Other religionists,*	5	0	0	2	2
Total, ...	29	2	1	11	14

* Describing themselves as Brahmists, Deists, &c.

PUNJAB.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus,...	9	1	0	3	4
Mahomedans, ...	1	0	0	0	0
Christians, ...	0	0	0	0	0
Other religionists,*	1	0	0	0	0
Total, ...	11	1	0	3	4

OUDH.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus,... ...	3	0	2	1	3
Mahomedans, ...	0	0	0	0	0
Christians, ...	0	0	0	0	0
Other religionists, ...	0	0	0	0	0
Total, ...	3	0	2	1	3

CEYLON.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus,...	0	0	0	0	0
Mahomedans, ...	0	0	0	0	0
Christians, ...	3	0	0	2	2
Other religionists, ...	0	0	0	0	0
Total, ...	3	0	0	2	2

B. A. Degree Examination.

There were 174 candidates for the Degree of B. A., of whom 77 passed, 4 were absent, and 93 were plucked. Of the passed candidates, there were 14 in the first class, 33 in the second, and 30 in the third. Of the plucked candidates, 70 failed in English, 18 in the Second Language, 25 in History, 51 in Mathematics, 26 in Philosophy, and 32 in the Optional Subjects.

All candidates, who appeared at this Examination, after the usual 4 years' course of study from Matriculation, were compelled to take up a Classic as their second language; but the Syndicate in 1867-68 had notified that a relaxation of this rule would be made in favour of candidates who had been plucked at any former examination, or had passed the First Arts Examination before the year 1866. Such candidates were allowed to take up Bengali or Urdu at the Examination of 1869, and from the following classification of candidates, according to their second languages, it will be seen, that a considerable number availed themselves of this privilege.

Number of Candidates.	Number Examined in					
	Latin.	Greek.	Sanskrit.	Bengali.	Arabic.	Urdu.
174	6	1	75	86	1	5

Many of the candidates, who took up Bengali, failed again at the examination, and the Syndicate have been requested to relax the rule once more, and to permit them to appear at the Examination of 1870, with a Vernacular as a second language. On the understanding that the Examination of 1870 is the last at which any candidate can present himself with a Vernacular for his second language, the Syndicate have consented to allow them to present themselves again at that Examination.

The following Tabular Statement shows the Provinces from which the candidate came up, and the religion professed :—

PROVINCES.

	Number of Candidates,	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Bengal,...	171	14	31	29	74
North-Western Provinces, ...	2	0	1	1	2
Punjab,...	*1	0	1	0	1
Total, ...	174	14	33	30	77

* Hindu.

RELIGION.

BENGAL.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus,...	122	7	21	22	50
Mahomedans, ...	2	0	1	1	2
Christians, ...	9	2	3	0	5
Other religionists, ...	38	5	6	6	17
Total, ...	171	14	31	29	74

N. W. PROVINCES.

	Number of Candidates.	Number Passed.			Total.
		First Division.	Second Division.	Third Division.	
Hindus,...	2	0	1	1	2
Mahomedans, ...	0	0	0	0	0
Christians, ...	0	0	0	0	0
Other religionists, ...	0	0	0	0	0
Total, ...	2	0	1	1	2

There were 21 candidates for Honors in Arts, of whom 15 passed, 1 being placed in the first class, 9 in the second, and 5 in the third.

HONOR EXAMINATION IN ARTS.

For the degree of M. A., there were 8 candidates, of whom 3 passed. The following Statements show the Institutions from

which the candidates came up, the subject of examination, and the number passed.

HONORS IN ARTS.

NAMES OF INSTITUTIONS.	English.		History		Mathematics.		Mental & Moral Philosophy.		Natural & Physical Science.	
	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.
Presidency College, ...	5	4	2	2	4	2	3	3	0	0
Dacca College, ...	0	0	0	0	2	2	0	0	0	0
Agra College, ...	0	0	0	0	1	0	0	0	0	0
Cathedral Mission College, ..	0	0	0	0	1	0	0	0	0	0
General Assembly's Inst., ...	0	0	0	0	0	0	1	1	0	0
Patna College, ...	0	0	0	0	0	0	1	1	0	0
St. Xavier's College, ...	0	0	0	0	0	0	0	0	1	0
Total, ...	5	4	2	2	8	4	5	5	1	0

M. A. DEGREE.

NAMES OF INSTITUTIONS.	English		History.		Mathematics.		Mental & Moral Philosophy.		Natural & Physical Science.	
	No. of Candidates.	No. Passed.	No. of Candidates.	No Passed.	No. of Candidates.	No Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.
Presidency College, ...	1	0	0	0	1	1	1	0	1	1
Dacca College, ...	0	0	0	0	1	0	0	0	0	0
Queen's College, Benares, ...	0	0	0	0	2	0	0	0	0	0
General Assembly's Inst., ...	1	1	0	0	0	0	0	0	0	0
Total, ...	2	1	0	0	4	1	1	0	1	1

LAW EXAMINATION.

For the B. L. Examination there were 98 candidates, of whom 6 passed in the first division, and 52 in the second. The following Statement shows the College from which the candidates appeared, and the number passed :—

NAMES OF INSTITUTIONS.	Number of Candidates.	NUMBER PASSED.		TOTAL.
		First Division.	Second Division.	
Berhampore College, ...	5	0	3	3
Dacca College, ...	3	0	1	1
Hooghly College, ...	6	0	5	5
Kishnagur College, ...	5	0	4	4
Patna College, ...	1	1	0	1
Presidency College, ...	78	5	39	44
Total, ...	98	6	52	58

For the Licence in Law there were 32 candidates, of whom 13 were successful. The following Statement shows the Colleges from which the candidates came up, and the number passed :—

NAMES OF INSTITUTIONS.	Number of Candidates.	Number Passed.
Agra College, ...	1	0
Berhampore College, ...	1	0
Dacca College, ...	4	4
Hooghly College, ...	1	0
Presidency College, ...	25	9
Total, ...	32	13

For the First Examination in Medicine there were 64 candidates, of whom 29 passed in the second division. At the second Examination in Medicine there were 22 candidates, of whom 21 passed,—2 being placed in the first divisiou and 19 in the second.

EXAMINATION IN MEDICINE.

There were 3 candidates for a Licence in Civil Engineering, of whom 2 were passed—one in the first division and one in the second.

L. C. E. EXAMINATION.

The Examination for a Studentship on the foundation of Premchand Roychand resulted in the election of Babu Ánandamohan Basu, M. A., of the Presidency College. The investments on account of this fund now amount to Rs. 2,11,000 in 5 per cent. Securities.

PREMCHAND ROYCHAND STUDENISHIP EXAMINATION.

Clause 3 of the Regulations for Entrance, First Arts, and the B. A. Degree, has been amended by extending the notice to be given by candidates of intention to appear at the Examinations to 30 days, before the time fixed for each examination.

AMENDMENTS IN ARTS REGULATIONS.

In lieu of Clause 2 of the Regulations for Entrance, the following has been adopted—taking effect from 1st April, 1869 :—

2. Any person, wherever he shall have been educated, may be admitted to the Entrance Examination, provided he will be above the age of 16 years on the 1st March following, and not otherwise.

The Course of History, prescribed in Clause 6 of the Regulations for Entrance will remain in force at the Examinations of December, 1869 and 1870, but for the Examination of December, 1871, and for all subsequent Examinations, the following Course has been adopted :—

The Outlines of the History of England, of the History of India, and of General Geography with a more detailed knowledge of the Geography of India.

The Historical Text-books will be :—

Dr. Collier's History of the British Empire (Nelson's School Series).

Marshman's History of India, Vol. I.

The Standards in History and Mental and Moral Philosophy, prescribed in Clause 6 of the Regulations for the First Examination in Arts, will remain in force at the Examinations of December, 1869 and 1870; but for the examination of December, 1871, and for all subsequent examinations, the following revised Standards in History and Philosophy have been adopted:—

History.

Ancient History.

The Historical questions shall include questions relating to the geography of the countries to which they refer.

The Text-book will be Taylor's Student's Manual of Ancient History.

Psychology and Logic.

Psychology, as in Reid's Inquiry, or in Abercrombie's Intellectual Powers. Logic—as in Fowler (Clarendon Press Series).

The Standard in History, prescribed in Clause 6 of the Regulations for Bachelor of Arts, will remain in force at the Examinations of January 1870—1873; but for the Examination of January, 1874, and for all subsequent Examinations, the following revised Standard has been adopted:—

History of England (Student's Hume).

India during the Hindu, Mahomedan and British periods down to 1835.

The Text-books in Philosophy and Logic, already prescribed in Appendix B of the Calendar for the B. A. Degree, will remain in use for the Examinations of January, 1870 and 1871; but for the Examinations of January, 1872, and for all subsequent Examinations, the following have been adopted:—

Hamilton's Metaphysics.

Fleming's Moral Philosophy.

In lieu of Clause 8 of the Regulations for Honors in Arts, published in the Calendar for 1868-69, the following has been adopted :—

Candidates for Honors in Natural and Physical Science shall be examined in the following subjects :—

Whewell's History of the Inductive Sciences. Mill's Logic, Books III and IV. And in one of the following Sciences—A general acquaintance with the subjects enumerated in brackets, treated as subordinate to the chief subjects and as far as they are necessary to the comprehension of the latter, is also expected.

a. Zoology.

[Comparative Anatomy and Physiology, Organic Chemistry, Palæontology, and Physical Geography.]

b. Botany.

[Botanic Physiology, Organic Chemistry Palæobotany, and Physical Geography.]

c. Geology.

[Physical Geography, Chemistry, Mineralogy and Palæontology.]

d. Mineralogy.

[Chemistry, Optics, Crystallography, Petrology, and Mineral Technology.

e. Physics *viz.* Heat, Electricity and Magnetism.[Chemistry.]

AMENDED REGULATIONS IN LAW.

In lieu of Clause 7 of the Regulations for the Licence in Law, published in the Calendar of 1868-69, the following has been adpoted :—

A paper of questions shall be set in each of the following subjects :

1. The Principles of Jurisprudence. The Law of Personal Rights and Status, and the Law relating to the infringement of such rights, as administered in British India.

2. The rights of Property and the infringement of them; the modes of its acquisition and the Law of successions as well testamentary as *ab intestato.*

3. Land Tenures of Bengal, and the Revenue Laws.
4. The Law of Contracts.
5. Civil Procedure Code, and Evidence.
6. Penal Code, and Criminal Procedure Code.

In lieu of Clause 5 of the Regulations for Honors in Law, the following has been adopted :—

Candidates for Honors in Law shall be examined in four branches, *viz* :—

(*a.*) Hindu and Mahomedan Law.

(*b.*) Law of England, as administered by Her Majesty's High Court of Judicature in the exercise of its Original Civil Jurisdiction.

(*c.*) General Law, as administered in Her Majesty's High Court of Judicature in the exercise of its Appellate Jurisdiction, and in the Courts subordinate to it.

(*d.*) And in one of the following to be selected by the candidates :—

(1.) Roman Civil Law.
(2.) Conflict of Laws.
(3.) International Law.

The preceding amended Regulations in Law took effect at the last Examination.

ENTRANCE PRIZES.

The Right Hon'ble Sir Stafford Northcote has forwarded to the University, through His Excellency the late Viceroy, the sum of Rs. 2,000, with a request that it might be expended in the award of four Prizes of Rs. 500 each at the Entrance Examination of 1869. One of which should be given to the best candidate of the year from each of the following Provinces :—

1. Bengal.
2. North-Western Provinces.
3. Punjab.
4. Oudh and Central Provinces.

The Directors of Public Instruction in the several Provinces, have been requested to make known the terms of the donation amongst the schools under their control.

BEQUESTS AND DONATIONS.

Baboo Eshan Chunder Bose bequeathed to the University, by his Will, the sum of Rs. 12,000 in 5 per cent. Securities, for the purpose of founding a Schololarship to be called the "Eshan Scholarship." The terms, upon which the Scholarship is to be awarded, will be found in the Extract from the Will, published at page 81 of the Minutes for the year.

The Hon'ble Prosonno Coomar Tagore, C. S. I., bequeathed, by his Will, to the University a monthly allowance of Rs. 1,000 for the purpose of founding a Professorship of Law in connection with the University, to be called the "Tagore Law Professorship." The terms of the bequest will be found in the Extract from the Will, published at page 133 of the Minutes for the year.

The Syndicate have now under consideration a scheme prepared by the Faculty of Law (Minutes, page 149) for giving effect to the wishes of the Testator, which will be laid before the Senate for approval, with any amendments the Syndicate may deem desirable after further consideration.

Baboo Joykissen Mookerjea has offered to place at the disposal of the University a sum of Rs. 5,000 for the purpose of forming a Library. The Syndicate, on behalf of the University, have thankfully accepted this donation.

UNIVERSITY ACCOUNTS.

The Comptroller General of Accounts has directed that the Accounts of the University be rendered to the Accountant-General of Bengal from 1st April, 1869.

STATIONS FOR HOLDING EXAMINATIONS.

Sehore and Mussoorie have been added to the list of places for holding the Entrance and First Arts Examinations.

AFFILIATIONS.

The following Institutions have been affiliated during the present year:—

Agra College—(In Law).
Chittagong School—(In Arts and Law).
Mussoorie School—(In Arts).
La Martiniere College, Lucknow—(In Arts).

By request of the Colonial Secretary, Ceylon, the affiliation of Queen's College, Colombo, has been cancelled.

FINANCES.

The following is a Statement of the Receipts and Disbursements on account of the University from 1st April, 1868, to 31st March, 1869. It shows that the Disbursements have exceeded the Receipts by Rs. 5,465-0-11, and that, if the amount paid on account of Scholarships to Medical students, Rs. 3,196, be excluded, the entire charge of the University to Government has been Rs. 2,260-0-11.

RECEIPTS.

From Government, ... Rs.				44,826	0	11
Fees.						
Entrance Examination,.....	17,340	0	0			
First Examination in Arts, ...	8,460	0	0			
B. A. Degree Examination, ...	5,220	0	0			
Honors in Arts Examination, ...	1,050	0	0			
M. A. Degee Examination, ...	400	0	0			
B. L. Degree Examination, ...	3,030	0	0			
Licence in Law Examination, ...	800	0	0			
L. M. S. and B. M. First Examination, ...	335	0	0			
Do. Do. Second Examination,	520	0	0			
L. C. E. Examination, ...	75	0	0			
B. C. E. Examination, ...	30	0	0			
Duplicate Certificates, ...	29	0	0			
Fines,.....	20	0	0			
				37,309	0	0
Book Fund.						
Proceeds from the sale of University Publications, ...				1,927	0	0
Gown Fund.						
Contributions to the Gown Fund,...				125	0	0
Total, Rs. ...				84,187	0	11

DISBURSEMENTS.

Establishment, ...	5,268	0	0			
Office Rent, ...	1,200	0	0			
Scholarships, ...	3,196	0	0			
Contingencies, ...	7,031	0	11			
Remuneration to Examiners, ...	28,131	0	0			
				44,826	0	11
Paid into the General Treasury as per Sub-Treasurer's Receipts No. A. 7/923, dated 14th September, 1868, No. 7/1783, dated 22nd January, and No. 7/2160, dated 18th March, 1869,.....				39,361	0	0
Total, Rs....				84,187	0	11

E. C. Bayley, Esq., C. S. has been appointed Vice-Chancellor, in succession to W. S. Seton-Karr, Esq., whose term of office expired on 27th March.

The following Gentlemen have been appointed Fellows of the University by the Governor-General in Council.—

Colonel H. W. Norman, C. B.
Surgeon-Major C. R. Francis, M. B.
A. P. Howell, Esq., C. S.
The Rev. J. Trafford, M. A.
C. H. Tawney, Esq., M. A.
James Sanders, Esq.

The Syndicate for the coming year is constituted as follows:—

Rev. K. M. Banerjea,
Mr. W. S. Atkinson, } *In Arts.*
Rev. W. C. Fyfe,
The Hon'ble J. P. Norman,—*Law.*
N. C. Macnamara, Esq.,—*Medicine.*
Lieutenant-Colonel J. E. T. Nicolls,—*Engineering.*

It is recommended that the Faculties for 1869-70 be constituted as follows:—

ARTS.

President.

W. S. ATKINSON, ESQ., M. A.

Members.

The Hon'ble the Lieutenant-Governor of Bengal.
The Hon'ble the Lieutenant-Governor, N. W. Provinces.
The Hon'ble the Lieutenant-Governor, Punjab Provinces.
The Right Rev. the Lord Bishop of Calcutta
The Hon'ble H. S. Maine, LL. D.
The Hon'ble G. N. Taylor.
The Hon'ble John Strachey.
Prince Golam Mohammed.
W. G. Young, Esq., C. S.
F. J. Mouat, Esq., M. D., F. R. C. S.
Major W. N. Lees, LL. D.
T. Oldham, Esq., LL. D.
H. Woodrow, Esq., M. A.
The Rev. J. Ogilvie, D. D.
Pandit Eshwar Chandra Vidyasagur.
H. S. Reid, Esq.
J. Sutcliffe, Esq., M. A.
George Smith, Esq., LL. D.
The Venerable Archdeacon J. H. Pratt, M. A.
The Rev. K. M. Banerjea.
W. S. Seton-Karr, Esq., C. S.
S. B. Partridge, Esq., F. R. C. S. E.
E. H. Lushington, Esq., C. S.
C. U. Aitchison, Esq., C. S.
M. Kempson, Esq., M. A.
Raja Kalikisan Bahadoor.
J. W. McCrindle, Esq., M. A.
Babu Románáth Tagore.
Babu Rájendralálá Mitra.
Moulovi Abdool Luteef Khan Bahadoor.
T. Anderson, Esq., M. D.

Kumár Harendra Krishna Rai Bahadoor.
The Hon'ble L. S. Jackson.
E. C. Bayley, Esq., C. S.
The Hon'ble A. Eden, C. S.
Babu Jagodanund Mookerjea Rai Bahadoor.
The Rev. E. C. Stuart, B. A.
The Rev. W. C. Fyfe.
Major P. Dods.
Babu Khetter Mohan Chatterjea.
Babu Rám Chunder Mitra.
Babu Peary Chand Mitra.
The Rev. J. Barton, M. A.
Whitley Stokes, Esq.
H. F. Blanford, Esq.
Babu Bhudev Mookerjea.
Babu Prasanna Kumár Sarvádhikári.
J. Skinner, Esq.
The Most Rev. Walter Steins, D. D.
The Rev. T. Skelton, M. A.
The Rev. Dr Murray Mitchell.
The Rev. J. P. Ashton, B. A.
J. A. Aldis, Esq., M. A.
J. Sime, Esq., B. A.
Col. H. W. Norman, C. B.
The Rev. J. Trafford, M. A.
C. H. Tawney, Esq., M. A.
J. Sanders, Esq.

LAW.

President.

THE HON'BLE J. P. NORMAN, M. A.

Members.

The Hon'ble the Chief Justice of Bengal.
The Hon'ble H. S. Maine, LL. D.
The Hon'ble Sir R. Temple, K. C. S. I.

F. L. Beaufort, Esq.
The Hon'ble A. G. Macpherson.
W. A. Montriou, Esq.
T. H. Cowie, Esq.
Kumár Harendra Krishna Ray Bahadur.
Moulovi Abdul Luteef Khan Bahadur.
The Hon'ble L. S. Jackson.
George Campbell, Esq., C. S.
Babu Jagadanund Mookerjea Ray Bahadur.
Whitley Stokes, Esq.
W. S. Seton-Karr, Esq.
The Hon'ble C. P. Hobhouse.
The Hon'ble Dwarka Nath Mitter.
Babu Onoocool Chunder Mookerjee.
A. P. Howell, Esq.

MEDICINE.

President.

N. C. MACNAMARA, ESQ.

Members.

F. J. Mouat, Esq, M. D., F. R. C. S.
J. Fayrer, Esq., M. D., F. R. C. S.
Norman Chevers, Esq., M. D.
S. B. Partridge, Esq., F. R. C. S.
F. N. Macnamara, Esq., Esq. M. D.
S. G. Chuckerbutty, M. D.
T. Anderson, Esq., M. D.
Hugh Macpherson, Esq., M. A.
Babu Chunder Coomar Dey, M. D.
J. P. Brougham, Esq., M. D.
A. J. Payne, Esq., M. D., B. A.
J. Ewart, Esq., M. D.
Charles Palmer, Esq., M. D.
W. K. Waller, Esq., M. D.
C. R. Francis, Esq., M. B.

ENGINEERING.

President.

LIEUTENANT-COLONEL J. E. T. NICOLLS, R. E.

Members.

His Excellency the Commander-in-Chief.
Major-General the Hon'ble Sir H. M. Durand, C. B., K. C. S. I.
T. Oldham, Esq., LL. D.
J. Sutcliffe, Esq., M. A.
Captain E. C. S. Williams, R. E.
Lieutenant-Colonel R. Strachey, R. E.
Major G. Chesney, R. E
Venerable Archdeacon J. H. Pratt, M. A.
W. S. Atkinson, Esq., M. A.
Major W. E. Warrand, R. E.
Thomas Martin, Esq., C. E.
Lieutenant-Colonel C. H. Dickens.
H. F. Blanford, Esq.
Col. H. E. T. Thuillier.
Col. J E. Gastrell.

The under-mentioned Gentlemen have conducted the University Examinations for the current year.

Entrance Examination.

English, ...	E. Baron, Esq. J. Bruce, Esq. J. K Rogers, Esq. J. Wilson, Esq.
Bengali, ...	Pundit Harinath Nyaratna. Baboo Gopal Chunder Banerjea. Baboo Raj Kristo Banerjea. Baboo Brajanath Surma.
History and Geography,...	E. Parry, Esq. Rev. J. P. Ashton. Rev. J. H. Anderson. Rev. B. Larcher.

Mathematics, ...	J. M. Scott, Esq. R. Dick, Esq. M. Mouat, Esq. C. A. Martin, Esq.

First Arts and B. A. Examinations.

English, ...	A. W. Croft, Esq. Rev. J. Barton.
Bengali and Sanskrit,.. ...	Rev. K. M. Banerjea. Pundit Mahes Chandra Nyaratna.
History, ...	Rev. W C. Fyfe. K. Deighton, Esq.
Mathematics and Natural Philosophy, ...	Rev. T. Skelton. M. H. L. Beebee, Esq.
Mental and Moral Science,	J. Sime, Esq. J. C. Nesfield, Esq.
Physical Science,.....	G. W. Willson, Esq. Dr. T. Anderson.

Entrance, First Arts, and B. A. Examinations.

Greek and Latin, ...	Rev. J. S. Beaumont. C. H. Tawney, Esq.
Hindi and Oorya, ...	Rev. K. M. Banerjea.
Arabic, Persian and Urdu...	H. Blochmann, Esq.

Honor and M A. Degree Examination.

English, ...	A. W. Croft, Esq. Rev. J. Barton.
History, ...	Rev. W. C. Fyfe. K. Deighton, Esq.
Mathematics, ...	Rev. T. Skelton. M H. L. Beebee, Esq.
Mental and Moral Science,	J. Sime, Esq. J. C. Nesfield, Esq.
Natural and Physical Science, ...	G. W. Willson, Esq. H. F. Blanford, Esq.

LAW.

B. L. and L. L. Examination.

W. Jardine, Esq.
C. J. Wilkinson, Esq.

MEDICINE..

L. M. S. and B M. First and Second Examinations.

Anatomy,..... ..	S. B. Partridge, Esq.
Physiology and Comparative Anatomy, ...	J. Ewart, Esq., M. D.
Botany and Materia Medica,..	W. Palmer, Esq., M. D.
Medicine and Midwifery,.....	N. Chevers, Esq., M. D.
Surgery & Ophthalmic Surgery,	J. Fayrer, Esq., M. D.
Chemistry and Medical Jurisprudence	F. N. Macnamara, Esq., M. D.

L. C. E. and B. C. E. Examinations.

Lieutenant Crichton.
J. M. Scott, Esq.
J. Sutcliffe, Esq.
H. H. Locke, Esq.

J. SUTCLIFFE,
Registrar.

Number of Candidates at University Examinations, and the number passed in each year since 1857.

	Entrance.		First Examination in Arts.		Bachelor of Arts.		Master of Arts.		Licence in Law.		Bachelor in Law.		Licence in Medicine and Surgery.				Bachelor in Medicine.				Doctor of Medicine.		Licence in Civil Engineering.	
													First Examination.		Second Examination.		First Examination.		Second Examination.					
	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.	No. of Candidates.	No. Passed.
1857,	244	162	...	...	...	...	...	...	...	...	...	...	12	12										
1858,	464	111	...	...	13	2	...	...	...	..	19	11	40	24										
1859,*	1411	583	...	...	20	10	...	...	...	...	20	3	31	12										
1860,	808	415	...	...	65	13	...	...	...	...	22	10	31	13										
1861,	1058	477	163	97	39	15	1	...	7	2	17	14	16	7	20	14	...	...	..	...	...	...	10	6
1862,	1114	417	220	99	34	24	3	...	16	8	13	13	33	18	17	7	...	...	...	...	1	1	18	14
1863,	1307	690	272	149	35	25	7	6	19	9	15	9	35	16	19	14	...	...	...	...	2	2		
1864,	1396	702	321	151	66	30	8	3	1	1	22	19	42	22	25	11	...	...	.	...	2	0	10	5
1865;	1500	510	446	202	82	45	15	11	7	5	17	17	34	14	20	18	2	2	...	...	1	1	5	2
1866,	1350	638	426	131	122	79	18	15	17	13	22	11	35	10	26	20	5	5	...	...	...	...	9	0
1867,	1507	814	388	188	141	60	39	22	17	14	36	22	44	17	18	15	2	1	2	2	...	...	6	6
1868,	1734	892	423	196	212	99	25	15	10	3	72	51	45	6	13	11	2	1	4	3	.	...	3	2
1869,	...	...	...	...	174	77	29	18	32	13	98	58	61	27	20	19	3	2	2	2	...	...	...	...

* Two Entrance Examinations in 1859.

INDEX.

Agra College, recommended for affiliation in Law, 50 ; affiliated, 52.
Annual Report of the Syndicate, 204.
Abercrombie's Treatises, replies of Heads of Colleges on, 86.
Atkinson, Mr. W. S., letter from, on the preliminary education of candidates for admission to the Medical College, 77 ; on the examination for Government Scholarships tenable in England, 80 ; elected President of the Faculty of Arts, and representative in the Syndicate, 155.
Banerjea, The Rev. K. M., Minute by, 39 ; elected representative of the Faculty of Arts in the Syndicate, 155.
B. A. Examination, History Course for the, 57 ; text-book in history appointed, 86 ; Philosophy Course for, 121, 127, 153 ; result of 130 ; alteration in the date for filing application for 152; subjects in languages for 1872, 160 ; unsuccessful candidates permitted to take up Bengali at the Examination of 1870, 199 ; alterations in the Regulation to take effect from 1872 and 1874, 200.
B. L. and L. L. Examinations, alterations in the regulations, 64 ; Examiners for, 78 ; additional remuneration for the examiners, 136, results of, 157.
Budget of receipts and disbursements, of the University for 1869-70, 74.
Beebee, Mr. M. H. L., minute by, on the Examination for Honors in Mathematics, 167, 194 ; adopted by the Syndicate, 198.
Comptroller General of Accounts, letter from, directing the University accounts to be submitted to the Accountant-General of Bengal from 1st April, 77.
Colonial Secretary, Ceylon, letter from, on the withdrawal of affiliation of Queen's College, 78.
Chittagong School, affiliated in Arts and Law, 163.
Chief Justice, The Hon'ble, letter from, 203.
Duff Memorial Fund, further investments in the, 61, account of investments in the, 71; Duff Scholars for 1869, 130.

Entrance Examination, circular regarding the age of candidates for, 53; replies, 85; proceeding of the F. A. on the question, 126; ditto of the Senate, 152; history Course for the, 57; text-book appointed, 85, 152; result of, 128; standard of passing in Mathematics, 131; additional remuneration for the Examiners, 136; alteration in the date for filing applications for, 152; subjects in Languages for 1871, 164; alterations in the Regulations to take effect at the Examination of 1871, 200; Examiners for 1869, 201.

Eshan Scholarship, letters of the, 81; investments for the, 128; Scholar elected for 1869, 131.

Faculty of Law, proceedings of the, 1, 31; report of the Sub-Committee of the, 2.

Faculty of Engineering, Minutes of, President and representative of, 193.

First Arts Examination History Course for the, 57; text-books in history appointed, 85, 153; Philosophy Course for, 121, 127, 153; result of, 129; alteration in the date of filing applications for, 152; subjects in languages for 1871, 165; Sanskrit Course for 1870, shortened, 198.

Francis, Surgeon Major, C. R., elected a Fellow, and attached to the F. M., 162.

Fyfe, Rev. W. C., elected representative of the F. A. in the Syndicate, 155.

Government of India, letters from, 39, 52, 70, 82, 132, 162, 163, 199.

Government Scholarships tenable in Great Britain, Examiners for the Examination, 81; notification on the, 122; result of the Examination, 131.

Honors in Arts, alteration in the Course in Natural and Physical Science, 35; sanctioned, 52; fee for the Examiners, 43; result of the Examination for, 160.

Honors in Law, amendment in the Regulations for, 54, 65.

Howell, A. P., elected Fellow and attached to the F. L., 162.

Joykissen Mookerjea, Baboo, donation, 69; for the University Library, 163.

L. C. E. Examination, result of, 51; Examination for 1869, 200.

L. M. S. and B. M. Examinations, result of, 37; letter from the Board

of Examiners on the case of Navakumar Bandyopadhyay, 51; Examiners for, 132.

La Martiniere College, Lucknow, recommended for affiliation, 121; affiliated, 132.

Marathi language, letter on the introduction of the, 82; not complied with, 85.

M. A. Degree Exmination, result of, 161.

Macnamara, Mr. N. C. elected President of the F. M. and representative in the Syndicate, 156.

Mussooree School, affiliation of, recommended, 132; affiliated, 163.

Moosooree appointed a station for holding the Entrance Examination, 163.

Northcote, The Right Hon'ble Sir Stafford, donation by, 38.

Norman, The Hon'ble J. P., re-elected President of the Faculty of Law, and representative in the Syndicate, 150.

Norman, Col. H. W., elected a Fellow and attached to the F. A. 162.

Premchand Roychand Studentship Examination, Candidates for 60; further investment of the Fund, 72, 202; result of, 161.

Prosonno Coomar Tagore, the late Hon'ble, extract from the will of 134.

Queen's College, Colombo, affiliation of, cancelled, 78.

Sanders, Mr. J., elected a Fellow, and attached to the F. A. 1162.

Sehore, appointed a station for holding Entrance and First Arts Examinations, 52.

Senate, Minutes of the, 34; Convocation of the, address by the Right Hon'ble the Chancellor, 188; ditto by the Vice-Chancellor, 176.

Sime, Mr. T., letter from, on the age of Entrance Candidates, 52; on the Course in Mental and Moral Science, 66; on the admission of one of the students of La Martiniere to the B. A. Examination, 78.

Tagore Law Professor, Scheme for the Course of Lectures to be delivered by, 149.

Tawney, Mr. C. H., elected a Fellow and attached to the F. A., 162.

Trafford, Rev. J., elected a Fellow and attached to the F. A., 162.

Vizianagram, the Maharaja of, Scholar for 1869 on the foundation of the, 131.